



A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

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J. J. OWEN, EDITOR AND PUBLISHER,
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Gems of Thought.

Life is energy of love,
Divine or human, exercised in pain,
In strife, and tribulation, and ordain'd,
If so approved and sanctified, to pass,
Through shades and silent rest, to endless joy.
—WORDSWORTH.

Hopes have precious life.
They are oft blighted, withered, snapped sheer off
In vigorous growth and turned to rottenness.
But faithfulness can feed on suffering,
And knows no disappointment.
—GEN. ELLIOT.

I can not hide that some have striven,
Achieving calm, to whom was given
The joy that mixes man with heaven:
Who, rowing hard against the stream
Saw distant gates of Eden gleam,
And did not dream it was a dream.
—TENNYSON.

Night brings out stars as sorrow shows
us truths.—P. J. Bailey.

The web of life is of a mingled yarn,
good and ill together.—Shakespeare.

If you can not be great, be willing to
serve God in things that are small.—S. F. Smith.

In the life of every man there are sudden
transitions of feeling which seem
almost miraculous.

The transition from "beauty to duty,"
if it takes from its loveliness gives it an
infinite value.—Miss Sedgwick.

There is nothing so sweet as duty, and
all the best pleasures of life come in the
wake of duties done.—Jean Ingelow.

How the soul expands from this narrow
cell and bids defiance to the massive
walls! What elysian scenes begin to dawn
amidst the darkness!—Charles Lamb.

What a pity flowers can utter no sound!
A singing rose, a whispering violet, a mur-
muring honeysuckle,—oh, what a rare and
exquisite miracle would these be!—Becher.

It is one of the heaviest penalties of
wrong thinking and of wrong living that
they blur, if they do not obliterate, the
very perception of good and evil.—Mary
Clemmer.

He that speaks ill of another, com-
monly before he is aware, makes himself
such a one that he speaks against; for if he
had civility or breeding, he would forbear
such kind of language.—John Silden.

It depends upon the mood of a man
whether he sees the sunset or the fine
poem. There are always sunsets and there
is always genius, but only few hours so
serene that we can relish nature or criti-
cism.—Selected.

Generations perish like the leaves of
the forest passing away, then their mission
is completed; but at each succeeding
Spring, broader and higher, spreads the
human mind unto its perfect stature,
unto the fulfillment of its destiny, unto
the perfection of its nature.—Longfellow.

If you have no faith in beneficent power
above you, but see only an adamant
fate coiling its folds about nature and man,
then reflect that the best use of fate is to
teach us courage, if only because baseness
can not change the appointed event. If
you accept your thoughts as inspirations
from the Supreme Intelligence, obey them
when they prescribe difficult duties, be-
cause they come only so long as they are
used; or if your skepticism reaches to the
last verge, and you have no confidence in
any foreign mind, then be brave, because
there is one good opinion which must
always be of consequence to you,—namely,
your own.—Emerson.

FROM ADAM TO ANGEL, OR THE EVOLUTION OF THE SOUL.

A Lecture Delivered by Mrs. E. L. Watson,
Under the Control of Prof. Lam-
bert, at Metropolitan Temple, Sun-
day Evening, Nov. 29, '85.

(Reported for the GOLDEN GATE by G. H. Hawes.)

MR. CHAIRMAN, LADIES AND GENTLE-
MEN:—It has been said that "Dead men
tell no tales," but if we were to tell the
story of human progress from Adam, the
first man, to the angel, or the perfected
spirit, it would be a very long story. If
the history of this progress were written,
all the volumes in all the libraries of the
world could be duplicated in number and
size.

We must start out with the affirmation
of the great Leibnitz that "Logical truth
is equivalent to actual truth; rational pos-
sibility is necessarily reality; ideas are
identical with things." When we speak
of creation we use the term relatively;
there was never anything created; nothing
has ever been taken from or added to the
sum total of life, and never will be.

In the Genesis record it is stated that
after God made everything, on the seventh
day he rested from his work. Now, so
far as we know, there was never any day
of rest for God, and creation was never
finished; moreover, nothing in creation
was ever finished. We look upon the
solemn and still splendors of the heavens,
which to our finite gaze appear ever the
same, and we say: "The heavens are
perfect; there can be nothing added to
their glories; these activities which to our
consciousness make no sound, are perpe-
tually the same; the golden keys of this
magnificent instrument ever yield the same
harmonies and there are no variations." We
are mistaken; the very heavens them-
selves are still in process of making, and
as for the earth we know that this is true.
Nothing which we can see, and of which
we have any consciousness, but is under-
going change, and all the changes which
we note are from the simple toward the
complex. At every step which life takes
in the vast arcana of nature, we perceive
unfolding as from bud to leaf; rudi-
mentary organizations which are pushing
on to perfection.

Leibnitz further affirms that all monads
contain an inherent, inward energy by
which they develop themselves spontane-
ously, and are, properly speaking, soul.
We agree with Leibnitz in this particular,
—in all the evolutions of life there has
been no increase of either matter or spirit.
There is just as much soul in the universe
to-day as there ever will be; just as much
matter to-day as there will ever be.
What we call life and death, organization
and disintegration, is simply reformation
in the realm of both matter and soul. I
say, *matter* and *spirit*, and yet we know
that when we have reduced matter to its
last analysis, it becomes force or spirit.
Matter is infinitely divisible, and when we
come down to the last divisibility within
the measure of our finite consciousness,
it becomes a force invisible, and you can
not conceive of that condition of matter
which we call an atom or a monad. It is
beyond your comprehension, beyond your
power to think; it is only by observing the
combination of these atoms, and the
building which is going on all around us,
the phenomena of life as exhibited to our
senses, that we know anything of the
actual nature of these atoms. By observ-
ing these in their combinations and trac-
ing them backward to the first form of
life which appeared upon the planet, we
find it a simple substance, a cellular
tissue, forming the actual basis of all or-
ganic existence. From protoplasm we
advance by slow degrees to the realm of
volition.

The history of the earth and of man-
kind upon the planet, as conceived by the
majority of men of all ages, is utterly op-
posed to what we have ascertained to be
the fact. We have to dismiss the theory
of creation as theologically stated. Then
you tell me of the perfect man in the
Garden of Eden; and that within six days
God created the world and all there is in
it, and all the authority you can produce
is found within the lids of that book
which has become a sacred thing to tens
of thousands of human beings, then we
would call your attention to the only in-
fallible book which has ever been written,
the only book ever inscribed by God, viz:
Nature, and we find no evidence in Na-
ture of man ever having been perfect

upon this planet; no evidence that he was
created in his present form and degree of
perfection. In place of the six days of
creation we shall find stretching behind
us ages that appear interminable, which
must necessarily have passed before this
earth was prepared for the appearance of
man.

You will ask for evidence of this fact.
I point you to the processes of world-
formation which is going on in the sidereal
heavens. Already the astronomer has re-
solved these nebulous clouds into systems
which are analogous to our own. Spec-
trum analysis has proven the unity which
exists between all worlds; that there is a
similarity in the substances which com-
pose the members of our solar system,
and that other solar systems are also
formed of similar substances. In other
words, as von Humboldt declares, "The
universe is governed by immutable law."
By slow and patient study that great soul
untangled the skein of existence until he
deciphered the fact that life is a unit, that
the same principles obtain in all forms of
being, and that it was by progressive steps
that the world was prepared for even the
lowest forms of vegetable existence.

And now the question arises (and we
must pass very rapidly over our subject),
what is meant by the word "creation"?
In what portion of the universe is depos-
ited or enshrined the source of life, and
what was it that first projected form into
existence? Upon what are these forms
dependent and what is their origin? We
go back to the affirmation of Leibnitz and
declare that every atom is a soul; that in-
hering in all substances is the soul-prin-
ciple, and that by the combination of these
forces the first organisms appeared upon
the planet, and that organization and dis-
solution are the processes by which are
evolved the highest expressions of divine
will. Through these changes the atomic
soul climbs upward into intelligent, in-
dividual, conscious identity, the atomic
souls possessing perception but not con-
sciousness. This, which we call law, is a
universal intelligence; for instance, the
crystals form themselves intelligently. If
you have visited the chemist's laboratory
you may have perceived how the elements
in different combinations, each mathemat-
ically precise, form new substances; like
causes produce for evermore like results.
And so we trace backward the activities
of the spirit, and find that in the fire-
mist from which the world was at first
evolved there were contained all the forces
which to-day are manifest in life, whether
vegetable, mineral, animal, or human and
spiritual as exhibited in the life of man;
so that the primal soul began its work
down in the very structure of that world,
prior to all organic existence. While we
may not endorse in its entirety the "Dar-
winian theory," we do most assuredly en-
dorse the idea of evolution as admirably
illustrated by that great man. By the com-
binations of spiritual forces (and all forces
are spiritual) these forms were projected.
While man's origin may not be traced to
any particular animal we believe the soul-
presence in the world to-day is the result
of all the organizations and activities of
the past, and by association these original
atoms-souls have become identical with
human consciousness.

But in order to entertain this thought,
you must allow for creation an almost in-
finite period of time. It is impossible for
us in one, or even many generations, to
see any transformations of species; by re-
peated experiments with animals very
marked modifications have been produced.
But it is impossible for us to imagine, with-
out allowing an immense period of time,
the monad transformed to man; impos-
sible even for us to imagine the four-footed
beasts transformed to the upright, think-
ing, moral and religious being; and yet it
has been aptly remarked that the chasm
between the ape and the Australian Bush-
men is not so difficult to bridge as that be-
tween the Bushmen and a Shakespeare or
a Bacon—we can as readily conceive of
the one as the other. In this lowest hu-
man type we observe those traits which
may possibly develop into the qualities
of the highest type. We can also trace
in the highest animal type many of the
human traits. In the bony structure and
nervous organization we see many in-
dices pointing toward higher development.
But it is only by spanning an immense
period of time, and studying the fossil re-
mains of species long extinct that we are
able to trace the development from simple
to complex forms, the zoophyte transformed

into the mollusk, the mollusk to verte-
brate, vertebrate to mammal and thus
finally "from monad to man." In these
many graded forms we have discovered
the alphabet, which, when it is combined
and arranged in its legitimate order, will
spell out for us the history of man's origin.

The materialist objects to the idea of
immortality for human souls on the ground
that if we go on propagating our species
the time will come when the universe will
be crowded—the Malthusian doctrine car-
ried over into the spirit world, there is not
room in God's universe for all the souls
that might be created. But suppose we
illustrate it in a very simple manner:
Here is a pint of water, one portion we
will leave in its liquid state, another we
will convert into its gaseous elements, and
still another we will expand into vapor. In
doing this we have not destroyed a single
atom of our pint of water, and although we
converted two parts into new forces we have
not in any wise added to the sum of the
simple substances which first composed
the water. So it is with life in all of its
forms, if through the process of what we
call living we convert the grosser sub-
stances into sublimated matter, we have
not necessarily added to the volume of
matter in the universe; we have simply
transposed these atoms, given them new
relationships and new activities.

So, as I have said, creation is a misno-
mer; but re-formation is forever taking
place.

What is life and what is soul? whence
does it originate? what is consciousness?
—these are great questions.

Life is that all-permeating essence from
which no substance of the universe can
escape; it is the eternally fixed verity; it
is co-eternal and one with God. It is re-
lated and governed by law, and, in its first
form and last analysis, *intelligence*.

What is it that enables the particles
which compose the lily to so combine and
arrange themselves as forever to present
the same appearance? Now, these atoms
are intelligent; and while they may not
consciously work, themselves, they are re-
lated to the universality of life, are gov-
erned by a law of intelligence. There-
fore, what we call law in the realm of
nature is simply what the Spiritualist and
religionist may call God; it is that percep-
tion which resides in every atom of matter,
causing it to arrange itself with such per-
fection and harmony, and such mathe-
matical precision as is manifest in the
mineral, vegetable and animal kingdom.

What we call man's soul is simply the
history of all these progressive steps of
creation from the monad to spiritual con-
sciousness; and this spiritual conscious-
ness is but the result of this intelligent
combination, this lawful relationship exist-
ing between the atoms which are intelli-
gently related and which are governed by
a law inherent in each. Thus the history
of man, when it shall be written, will be
the history of the word. And man's be-
ing is sufficient reason for all that has pre-
ceded him.

His development has been the libera-
tion and new arrangement of spiritual
forces eternally existent. Therefore, the
origin of man and the material universe
must be traced also to the same source,
what we call matter and spirit, playing to-
gether forever in infinite harmony, pro-
ducing the beautiful and varied changes
throughout the realm of life.

It has been said that in every human
consciousness there lingers a faint memory
of Eden—innocence—and that the Golden
Age in which man once lived has left a lit-
tle of its glitter in the soul; a fragrant
flower in memory. And in a certain sense
this is true; the Garden of Eden, where
every human consciousness is born, is the
Soul's sweet day of innocence which an-
te-dates the first act of conscious wrong.
The fall of man, when it is philosophically
and scientifically considered, is a literal
fact in one sense; and yet humanity, con-
sidered as a whole, never enjoyed such
freedom from sinfulness, such purity, such
innocence, as it enjoys to-day; and every
recombination of matter, every organiza-
tion builded anew in the world, has a ten-
dency to prepare for further dreams of
beauty and to give life a still brighter glow,
and the Golden Age, in reality, is yet to
be realized; it lies as yet far ahead, as a
possibility; it has not been actualized; it
is an infinite dream, a promise of good
towards which we are daily tending.

There is going on in the organic world
perpetual refinement of all material sub-
stances. From the basis of creation in the

electric fluids, in the formation of the
rocky beds, in the projection of vegetable
and animal forms, in all these there have
been going forward refining processes;
there has been a perpetual preparation for
still higher forms of life. The Adamic
man goes far back of all history, even be-
yond the discovered fossil remains of ex-
tinct species of animal forms. But the
journey has been forward all the way,
through every form of matter from mollusk
to mammal up to the present period; link
by link this perfect chain has been formed
until it is truly said that man is the epitome
of the universe—a microcosm, a living
image and type of the universe. In other
words, this deathless soul, resident in the
invisible atom, has traveled upward
through all these forms to the present
time, bearing with it the results of the
struggles of all the ages, and combining in
its present consciousness all the activities
and histories of bygone centuries. So that
to-day your bodies are truly the outgrowth
of bodies long extinct. Your senses are the
manifestations of soul-forces which have
undergone innumerable combinations.
Therefore, the soul, as well as the body,
is a natural product, and God himself
is one with nature. And when the soul
experiences the higher birth, and is re-
leased from the bondage of the flesh, it
can look backward through the dim vista
of the past and trace its course upward
through all variety of forms. This is the
key to what is called psychometry or the
soul-reading of material substances.

The soul of man is the encyclopedia in
which is contained all histories, all con-
ceptions, all the intermediate steps from
the lowest forms up to the present mo-
ment where thought-crystals flash from
the eye of intellect, where the sweet sounds
of creation are woven into grand sympho-
nies by a Mendelssohn or Beethoven, and
the quickening of spiritual power hastens
the unfolding of new faculties from this
rudimentary form into highest expressions
of virtue.

The doctrine of the "Survival of the
fittest" carried forward in the light of Spirit-
ualism presents a philosophical proposition
in regard to immortality. With our own
eyes we have seen the transmutations of
matter going on in human life finally ab-
solve the spiritual principle from the ma-
terial environment till it reaches that larger
liberty which we call spiritual existence;
and it is by the combination and re-
combination of these substances that at
last has been evolved what now is called
human intelligence, and by the continua-
tion of this action the survival of the soul
after the dissolution of the body is ren-
dered possible, and it is far easier for you
to conceive of superior beings as the result
of the changes which are going on about
you in human society than it is for the
lower order of creation to comprehend the
intellectual activities of man. What con-
ception has the faithful dog of all that is
going on in the complex, pulsing brain of
his master?

Man at the present time possesses rudi-
mentary organs of spiritual being which
are slowly developing, as indicated in clair-
voyance and clairaudience.

Therefore from Adam to angel there is
to be traced link by link a law of organic
condition, a law of intellectual develop-
ment which it is quite possible for us to
conceive. And to-day, through scientific
investigation, man is being brought face to
face with the spiritual potentialities resid-
ing in him. We have at last demonstrated
the possibility of soul-existence without a
miracle; the survival of the fittest portion
of human nature is in accordance with
eternal law—and immortality is a logical
sequence of the life which you are living
on earth. We can conceive of the time
when there will not be an atom of this
planet which will not become so spiritual-
ized that it may become a component part
of a spiritual organization.

Follow this thought: Every day new
forms of life are being projected; every
day there are being set at liberty new
forces, and new applications made of me-
chanical principles. This planet which
once was fire-mist or a fragment flung
from the bosom of the sun, is being slowly
transformed, man himself helping to cre-
ate a new heaven and a new earth; he is
transforming gross substances into delicate
instruments of his power. Can you not
conceive that just as these lower forms of
life, say the vegetable, are being absorbed
by the animal, and the animal by the
man, and the man by the spiritual, that

(Continued on fifth page.)

What is a Spiritist?

BY SUNNY SOUTH.

Many persons have an idea that the whole upshot of Spiritualism is to sit down and "talk to spirits," or that Spiritualists are a set of silly people who "believe in spirits," or ghosts; that they are superstitious, and patronizingly add, "but harmless." We admit there are some who do make it appear ridiculous to an outsider, and mainly because they themselves know very little about spiritism or do not understand it properly. This lack of comprehension is generally found in novitiates, and who, after they have obtained a better understanding of its principles regret their mistakes, but often too late to amend—the damage is done, and once a man has ridiculed a thing he is not apt to advocate it himself—even upon being convinced of its truth. But a little light on the subject may be of benefit to and aid future investigators.

To begin the study of Spiritism, the novice must understand that the universe contains, besides matter, another entity known as, or which we have termed, "spirit." Everybody knows what "matter" is—a visible, tangible entity, having its attributes, functions and forces—and to which any other name but "matter" might have been given. Thus "spirit" is an entity likewise, and to which any other name might have been given than one which should have accidentally created so much dislike, or appear absurd in the minds of some people. What's in a name, so long as we have a term by which to handle it? "Spirit" expresses a great deal. Webster defines it as life, force, energy vivacity, vital essence, to incite, to animate, to excite, etc. Now everybody knows that matter in itself is passive, dormant, without life, dead, and would remain so if not vitalized by some agency—and that an unseen one. Now what gives life to matter? It must be something, and that something must have a term. Spiritists have by an investigation into the causes of things discovered that there is a subtle force at work outside of matter, and that this force has many forces, attributes and functions not in the category of material science, and have concluded that there must be another entity in the universe besides matter. To give this entity a name, they simply termed it, in opposition to matter, "spirit"—a term expressing the most and containing all the principles in its definition. Hence the investigators of the entity spirit are called "Spiritists," as the investigators of matter are called "Materialists."

A person who may have been ignorant of astronomy all his life, and suddenly or by accident obtains some light on the subject, is very likely to form some crooked ideas of it in his beginning, and in endeavoring to teach others on that which he knows very little himself, is apt to make it appear ridiculous. Thus it is with novitiates in Spiritualism—especially as it is a science not easily grasped, and one which involves, to be properly understood, all the material science on the globe. There are so many laws and forces, conditions and subtleties involved in the science of Spiritualism, that no mortal can master the subject fully in one life-time—each may take up several of its branches and make these a specialty, but it is best for him not to expound it until he knows how, and a piece of advice which every new investigator of the future and reader of this may make a note of.

Like the students of astronomy, called astronomers; of chemistry, chemists; of geology, geologists; of matter, materialists, the students of spirit are called Spiritists. Now do you see anything more ridiculous in the latter than in any of the former appellations? Chemistry was once denounced as being of the devil, and chemists as having dealings with this gentleman. It is now one of the greatest of all sciences. Spiritism is meeting with the same fate at present, but when it becomes more universally understood people will wonder how they could have been so stupid as to ridicule or denounce so interesting and valuable a science as Spiritism.

Of course you will ask what makes it so interesting and valuable. This is easily summed up. As matter is a passive entity, and spirit an active and life giving entity, you must naturally suppose that all the causes of life, development, form, beauty, etc., are to be found in the entity spirit—every action in matter finds its cause in spirit—all the phenomena of matter has an origin, and this origin can be traced to the life-producing entity spirit—provided you search beyond the laws of material science. In matter we see but the effects; in spirit we find the causes. If you do not, and wish not to search beyond the laws which material science lays down to you as the ultimate, you are as bad as the bigot who takes on faith what is told to him—you do not think for yourself—you are virtually feeding on faith. Of course the material scientists will feel indignant at this remark, and so does the church when scientists tell the people that the Bible is not infallible, or that the world was not created in six days, or that there is nothing beyond matter. Now how do the scientists know that the Bible was not written by God? The church says it is, and they ought to know. But the scientists do know, for geology has revealed the error of the six days creation to them. Then how do the Spiritists know that there is an entity outside of matter, and that there are laws beyond the material laws? Because they have investigated deeper. Material science

only demonstrates effects; spiritual science, causes. Material scientists say, theology knows nothing of geology, (or is not supposed to know, as it does not teach it), as they are satisfied to take the Bible as its guide, as it does not use the same means to search further, as its means to teach truth is faith, and that with faith it can not teach geology. Do scientists use another means, pick and shovel, or certain instruments, to investigate and study matter with? Spiritists say you can not investigate with your means and instruments—you must use ours—ours are not instruments; they are conditions and agents or mediums. Theology's medium is the Bible and faith; material scientists' mediums are instruments; Spiritist's mediums are conditions. These conditions, or means, or modes are found in instruments furnished by nature ready made. These instruments are peculiarly gifted persons, containing in their physical organisms a unique fluid, which, under certain conditions, can be utilized for certain purposes—which non-investigators have preferred to term magnetism. But let it be termed "magnetism;" this appellation does not erase or effect its quality—only, through this "magnetism" we have discovered that there are other forces in nature besides those in the books that treat on material science. And because these peculiarly gifted persons happened to be the agents or mediums through which we are able to conduct our investigations, we simply termed them "mediums." We had to name them something, and this name expressing the most in this case—being a go-between—we called them mediums. Now is there anything more funny in this than an astronomer calling his agent a telescope?

Thus Spiritists can not investigate the entity spirit, its laws, forces and attributes without a medium, any more than astronomers can investigate astronomy without a medium—their instruments. As the latter have discovered a mode of measuring, weighing and calculating distances of planets, besides discovering other planets with the telescope and other instruments, and which seems almost incredible; but which no one doubts (even those who have not investigated for themselves, and accept on say-so). Spiritists have investigated the occult laws and forces of nature and have discovered that they existed in and were produced by another entity outside of matter. One discovery led to another, and in the course of time, the world had another science to deal with. This science was termed Spiritism, and the investigators called Spiritists. Astronomy obtained its appellation from astra—stars; and the investigators were called astronomers. Is there anything more ridiculous in one than in the other? As astronomy has found many investigators and believers (although there are still non-believers or skeptics of this science in existence). Spiritism found investigators and believers, now numbered by millions. And these millions have, on account of the light, thrown on many dark subjects, instituted a philosophy called Spiritualism. When Galileo overthrew the theory of the earth being the centre of the universe, did it not create a great change of opinion in the minds of those who understood and believed it? Did they not build a new philosophy on it? The discovery of new forces and laws in the universe, outside of matter, has also created a great change of opinion in the minds of those who understand and consequently believe it. And so have these built a new philosophy. And why? Because it has overthrown, not only one theory heretofore believed, but many. And it has so radically overthrown them, that neither argument, science, mathematics, metaphysics, nor anything else can resuscitate them, and Spiritists know this. With them it is no more a matter of belief, but knowledge.

Now what these laws and forces are, is impossible to enumerate in so small a space—it would require volumes; but one of the most astounding and interesting of these many forces is the intelligent one that displays itself outside of the mortal participants, investigators or mediums, and through which source thousands of mysteries are unearthed and brought to light; not only mysteries of heretofore actually unknown and incomprehensible things, but mysteries pertaining to the sciences, to man, to life, to our planet, to other planets, to the soul of man, to the universe; to the magnetic, electrical, meteorological conditions of earth and the solar system; to educational, political, social and religious systems of the world and their meanings; to the mysteries of one's self; to the past, present and future destiny of the human race; in fact, to everything that may be of interest to man, and very often containing information and knowledge far beyond the mental capacities of persons present—some wonderful in the extreme. And whether produced by an occult intelligent agency, or by some yet undiscovered psychological agency is indifferent—these facts simply exist, and investigators may put any construction on them they please. But they are facts that can not be gained, and when such a field is opened to man, he who does not investigate will simply remain in ignorance of them; and he who does will know something more than he did before. That's all.

Minister—fashionable church wedding—Whom God had joined together let no man put asunder. Let us unite in prayer. Bride—kneeling, whispering—Remember George, we are to pass down the right aisle, and do try and not be awkward. You mortify me to death sometimes.

Confusion of Mystery.

[J. J. Morse.]

It may be safely said that since the decline of Roman and Grecian civilization the prevalent conceptions of a future life have grown more misty and confused with every succeeding generation. For while it is the vaunted boast that the religion called Christian has given mankind more rational conceptions of a future state, and has founded the belief in immortality upon surer foundations than had ever existed before, yet we are disposed to challenge the statement, and assert, on the contrary, that ever since the unfoldment of Churchian Christianity the conceptions prevailing in regard to the future life have grown more and more complicated and confusing. It may be asserted, of course, that we are making a very violent statement, and one contrary to the opinions held by the best minds of the world at the present time. But we have only to invite your attention to one remarkable confirmation—we might almost say series of confirmations—of the proposition advanced, when we ask you to remember that, among the most cultivated minds of the present generation, among those who are most familiar with the vast problems, realities, and facts of nature, there has been for more than half a century past, and even for a longer time than that, though not in so pronounced a manner, an increasing scepticism concerning the doctrine of immortality as furnished by the Christian faith. And there are classes of people to-day, variously denominated, who center all their hopes, all their energies, and all their abilities in making this world better, wiser, and happier than it has been, as being the only real source of happiness that they can be sure of, so that they may, here and now, enjoy something of the fruits of their own energy. There is in the minds of such people a positive faith in present goodness, in the latent powers and capacities of human nature, in the collective goodness, or possibility of goodness, belonging to the human race at large. "And," say these thinkers, "if we labor here and now with what we know, to make the world happier, utilizing the machinery and possibilities really at our fingers' ends, we shall be doing humanity at large, with ourselves, infinitely better service than if we were to waste our energies over speculations and possibilities, largely hypothetical in their character, in regard to a supernatural condition of being, which may or may not exist, commonly called the Hereafter." But these ideas and opinions would not prevail among cultured and intelligent men and women if the ideas of a future life presented by Churchian Christianity were of the ennobling character their champions profess them to be. For intellectual and cultured men and women will necessarily accept high and exalted statements and propositions in regard to the future if they are stated in the broadest, best and highest manner. That they revolt against the statements made to them, and say "these are impracticable or irreconcilable with the justice and wisdom predicated of a just and All-wise deity," is only a confirmation of our statement. The idea of a future life taught by Churchian Christianity does not minister to the intellectual requirements of advancing civilization to-day; therefore men direct their attention to this world and its concerns, to humanity and its present possibilities, rather than to a future life, and a hypothetical race of beings called spirits or angels.

How to Talk.

A writer in the London *Queen* makes some wise suggestions in regard to the cultivation of conversation among our young girls, saying: "By far the greater number of our girls are silent, unduly talkative, or awkward in conversation, because they give no attention to it. It is true that some people are born with a genius for making themselves agreeable through their powers of speech; the mistake is, to take it for granted that to this favored class our daughters all belong. Generally, women talk too much or too little, and on uninteresting, personal subjects. Even in literary and artistic circles, how rare is it to meet with a woman who remembers that to listen attentively and answer exactly are the two first rules of agreeable conversation. Disposed to impress you with her amiability, she has all the outward seeming of attention; but the look in her face gives you the impression that the sooner you allow her to pour forth her own eloquence the sooner she will enjoy the conversation. To converse agreeably, it must be 'give and take' between those who talk. It is amusing to watch a game of tennis between two good players; but what fun would it be if one were not allowed his turn to 'serve'? So it is with talk. It is often delightful to listen to a passage between equal spirits. It is not always necessary to take part, nor would one be blamed for silently looking on at such a match; indeed, it might be better taste not to join in.

"Only let it be instilled into the minds of our young girls that conversation is a great art, with primary rules which must be followed, and established canons which may in no measure be tampered with. Social practice alone can make an experienced master of the art, just as exercise of the fingers can give a musician flexible joints; but, before a girl enters society, surely much might be done to make a solid foundation for a good style. Pope's well-known lines express aptly a recog-

nized truth, and might be equally well applied to speaking:

True ease in writing comes from art, not chance;
As he moves easiest who has learned to dance.

"But one ought not to leave the teaching of the steps until the quadrille is formed, when the poor novice has to bungle through as best she can.

"Ladies who build up successful schools, do so more often through their social talents than their learning. They know exactly what it is wise to say to the parents, how to manage their staff of governesses and professors, and know when it is necessary to use words of praise or reproof to their pupils. Why do they not give conversation lessons? Though the 'rule of three' may be required in after life, that power which the talent of conversing gives must remain a blessing forever. Teach the talkative girl to listen patiently, and to answer serenely, and surely, if in her eager, youthful years she acquire this habit, she will always benefit by it. Sift the silent one's mind, and lead her to express her thoughts. Check the comparatively harmless gossip of the school-room, which grows into scandal-mongering in the boudoir; find out the particular bent of each one's mind by introducing many subjects, that every girl be given the chance of saying something. Teach them by example that the tone of good conversation is flowing and natural; prompt an answer, applaud an endeavor; treat the first efforts at converse as the tottering steps of an infant,—let it crawl, then walk, with the aid of experience, until it can run alone, and the world will be spared many dreary bores."

SIXTY MILLION YEARS HENCE.—Professor Richard A. Proctor says the moon is the most interesting of all the heavenly bodies. It has been particularly serviceable in the proof it affords in the law of gravitation. It proves too, what the world has been in remote ages of the past and what it will be in remote ages to come. Its most significant service to man has been as a measurement of time. The only perceptible effect which the earth has upon the moon's course is that of attraction, by which its route in space is slightly deviated. From the moon's present condition we may inform ourselves of the course of all planetary life. There is every reason to suppose that our present condition was at one time hers, that she possessed an atmosphere, water, animal and vegetable life. That has now passed away. Her atmosphere has gone, or nearly so, and the seas are dried up. The same process is going on with our earth, and a similar result will eventually ensue, but by reason of the greater bulk of our planet, effects produced in ten millions of years in the moon will require sixty million with us.

WHY WEAR MASKS?—If we could only read each others' hearts we should be kinder to each other. If we knew the woes and bitterness and physical annoyances of our neighbors, we should make allowances for them which we do not now. We go about masked, uttering stereotyped sentiments, hiding our heart-pangs and our headaches as carefully as we can; and yet we wonder that others do not discover them by intuition. We cover our best feelings from the light; we do not so conceal our resentments and our dislikes, of which we are prone to be proud. Often two people sit close together with "I love you" in their hearts, and neither knows it. Each thinks, "I could be fond, but what is the use of wasting fondness on one who does not care for it?" and so they part and go their ways alone. Life is a masquerade at which few unmask even to their very dearest. And though there is need of much masking, it would be well if we dared show plainly our real faces from birth to death, for then some few at least would truly love each other. It seems that in our social life there is an effort, on the part of all, to conceal the true feelings and emotions of the heart; and thus artificial sentiment and affected conduct characterize the matured. Let all be frank and natural.

The absurdity of having churches dedicated to the service of God and open only one day in the week, strikes a writer in the *Christian Advocate* very forcibly. Speaking of New York, he says: "Are not these three hundred locked up churches preaching more effectually during those six days than their pulpits can preach on one day the idea that religion is a matter of set times and set circumstances, and not a primal necessity in the last detail of complex human activities? Are they not saying that man is to pay his respects to God on one out of seven days as a matter of course and duty; as for the other six, it is not so very important if any thought be given him."

—The Index.

Frank Brower, a favorite negro minstrel of olden times walked into the bar-room of the Metropolitan one morning, dusty and unkempt from a long journey, and asked for a glass of brandy. The barkeeper handed out the brandy, and then, suspicious of Frank's appearance, said, "Just pay for that brandy before you drink it, will you?" Frank, who was as well known in New York as any man in town, looked up astonished and stammered, "W-w-what?" "Just pay for that brandy before you drink it," repeated the bartender. "W-w-why," said Frank, leaning confidentially across the counter, "is it so im-m-m-mediately f-f-fatal in its effect?"—*New York Citizens*.

A Plea for Fair Play.

SAN FRANCISCO, Dec. 4, 1885.

EDITOR OF GOLDEN GATE:

The following communication has been refused publication by some of the religious papers of this city. It seems to me that no harm could be done by its publication, and I hope the GOLDEN GATE will find room for it. It does not discuss questions that are to come before the courts, nor does it commit the editor of a paper that publishes it, nor even its writers, on the question of the guilt or innocence of the parties referred to, but is simply a plea for fair play—an effort to enforce, by an actual example, a much-needed lesson in human charity. The street-car incident is related as given to me by one of the participants. I have been moved to write it by the indignation I have felt when I have heard parties who have no word of condemnation for the man make most outrageous charges against the girl, which, upon being questioned, they have confessed they had no foundation for except idle rumors. There is not a virtuous wife, or daughter, or sister, in this city against whom an irresponsible man, an utter stranger to her, could not, if for any reason her name was brought before the public, set afloat damaging rumors which would be spread and magnified until the clearest vindication would fail to reach every place reached by the aspersions, and her character would remain clouded, in the estimation of some, until the charitable mantle of the grave covered her. It does seem enough that this girl must answer to the courts for the grave crime she is accused of, without having, in addition, her name blackened, on the strength of unsupported rumors, by verbal gossip, and in the daily papers.

Have We Practical Christian Charity?

MR. EDITOR: An incident occurred the other day on a street-car, which, it seems to me, carries so good a moral and carries it so forcibly as to be worth publication. The car had four occupants. Three of these were engaged in conversation, which turned upon the subject of the vitriol-throwing case, the first speaker being unsparing in her denunciation of the girl accused of the crimes, not for that alone but for her general misconduct. The other two ladies rather took the girl's part, as regards the things which are being so widely published and uttered derogatory to her general character, arguing that any girl, brought before the public in connection with such a charge as is pending against her, was likely to be unjustly talked about in a way that, after a few transmissions from one person to another, would resolve itself into accusations as definite and as serious as those of which the Jackson girl has been the subject. To clinch her argument against the girl, the first speaker asserted that she was speaking, in a measure, from knowledge; that May Jackson was a very bad woman, about thirty years old, had kept a questionable house, and had been pointed out by the lady's husband to her, and that her bad, bold face carried conviction of the truth of the charges.

"Madam," spoke up the remaining occupant of the car, a pleasant-faced girl of about twenty, who had hitherto listened in silence, "are you sure you know this person when you see her?"

"Oh, yes; isn't it dreadful? What a wicked thing to do!"

"How do you know she did it?"

"Why, the papers said so."

"I think you had better wait until either the lady or the gentleman says she did it," responded the girl, rising to leave the car. As she passed out she turned and added:

"Allow me to inform you that I am May Jackson."

Her face had been unveiled all the while. The positive lady said no more, but left the car at the next crossing.

I know neither the girl nor Fuller, even by sight, and have no desire to prejudice, nor discuss the charge of vitriol-throwing made against her before the tribunal provided by our laws to deal with it, but it strikes me that it is not good Christian practice to—

Stone the woman: let the man go free.

And that in this case the man's story makes him out as guilty (previous to the affair at the restaurant) of sin against society as he charges her with being, while her story makes her the victim of broken promises and false representations, led astray by the deliberate deception of a calculating and now self-confessed libertine. I do not assert that she is not as guilty as charged, or as he is; but is it not well for a Christian people to give a defenseless woman the same benefit of doubts accorded to a man? Why is the simple assertion of an irresponsible person enough to blacken the reputation of a woman? Is it because we are so selfish and cowardly that we prefer to let ten innocent ones suffer, without friends, under false accusations, rather than run the risk of giving a helping hand to one who has actually sinned? Is it because we will not run the risk of being blamed by some prude for having confessed, in acts or words, the bond of humanity as existing between ourselves and one accused, or even guilty, of wrongdoing? If she be a woman there is room for a more Christ-like Christianity than this. FAIR PLAY.

"Too much by m-by" was the expressive way in which a Chinaman informed a watchmaker that his watch gained time.

The Mind Cure.

[Prof. David Swing.]

It has always been known that the mind can exert a good or bad influence over the body. The old mental philosophies were full of stories which had a tendency to show how persons had taken to bed after having been told by a succession of acquaintances, about the dreadful paleness of face or of a most unhealthy expression of the eyes. It was also affirmed in the olden newspapers, that some mischievous wife made her husband believe that he was swelling up with dropsy, and should, by all means hasten to German Springs, and should take her along as nurse, his condition being so critical. The wife thus secured a trip to Europe—her art being that of taking pieces out of her husband's vests, so that it became almost impossible for him to make them reach around his abnormal body.

The metaphysical cure is, therefore, not a discovery, but the expansion into a medical practice, of a power which had once been little else than a curiosity. A tendency of our age is to utilize forces. Nothing so pains the American mind as the thought of having anything go to waste. We are now in a worry lest there may be an electric potency that might turn all our wheels; we are attempting to run engines by sunbeams; the waste of water-power at Niagara is the grief of many; while those who have escaped these forms of distress are made unhappy because the air is not as full of balloons as the streets are of cars and wagons.

In such a day it was very naturally concluded that if the mind has power over health and disease, let us utilize this power. Let us not permit the force to escape all duty like the waters of Niagara. Let us not permit artful women to use it as a means of inducing dropsy and a foreign trip. Let us domesticate this mental influence, and extract from it valuable services.

Thus came the metaphysical cure, about eight or ten years ago. In the hands of extremists it is made partially one of the delusions of the world, but in the hands of the wise and moderate it is a tonic of great value, and will displace a large amount of quinine and wild-cherry bitters. Its philosophy may all be summed up in the fact that the soul affects the body and can rouse up its torpid blood; can make the liver, heart, lungs and the brain—the nerve centers—quicken their pace and use up or crowd out diseased globules from the blood and fluids. Clara Morris has, perhaps, saved her life by acting on the stage just enough to enable her mind to reconstruct, from time to time, her delicate physique. One of the old poets said, "The soul doth the body make," it being a well-known fact that the educated and powerful mind makes the face into its own likeness.

This is, then, the philosophy of mind cure. It can do much for man, and is not to be reproached because it can not do everything. If the influence of the mind can benefit one sick person in every twenty-five, it will then surpass in value many popular medicines; and if it will prevent many others from falling into an imaginary illness, it will confer a second benefit upon the community. Man is not in condition to reject any of nature's kind offers. By means of all these discovered helps the evils of ill health may be mitigated, if not banished, from the world. Will, energy, medicine, fasting, good air, good food, good water are all friends of health; but no one of these is master of the entire field of ailment. He will act wisely who employs all these causes at different times of need.

Liberal Judaism.

[Banner of Light.]

The Reformed Hebrews—so styling themselves—have recently been holding a convention in New York, the general purpose of their leading speakers to be—"to eliminate all the teachings that give Judaism a national or Oriental character." It is asserted that great numbers of Jews are resentfully hostile to any longer continued separation of themselves as a race from the rest of mankind. In a metropolis like New York, the rabbis are not slow to discover that the ancient religious usages and restrictions which fence in the Hebrew race tend more and more to keep them from the synagogues, and to drive them forth to materialism, which is the destruction of all religion. The Jewish keeping of Saturday as the Sabbath is perhaps the one thing that brings this question home to the race domesticated in New York more than any other. Saturday in such a city is the great day of the week, and the merchant, banker, broker, retail dealer, and others who close their shops and offices on that day, when more business is done than on any other, are certain to suffer seriously in competition with their Christian rivals. The best day for trade and business is lost. Opening shop on Sunday does not compensate for the loss, because, as a general thing, there is no buying and selling on that day.

It has been ascertained that it is mainly in consequence of this that large numbers of the Jews in New York have deserted the synagogue, and gradually neglected the requirements of their religion. They are even charged with carrying their skepticism further than recreant Christians do, regarding Judaism and Christianity as alike superstitious affairs. But there are other Jews who continue to venerate their ancient faith, yet would not neglect even for that the worldly chances which lie every-

where about them. It is these who seek to conform their religious customs and institutions to the state of the community in which they dwell. Opposed to them, of course, are the orthodox Hebrews, who think that any such liberalization of their religious creed as is proposed by the recent convention would inevitably be its ruin, and would speedily introduce its downfall everywhere. They rigidly hold that the Hebrew race must be kept distinct from all others, and that there is no such effectual way of doing it as by means of its religious forms and ceremonies. They regard any plan looking to the liberalizing of the Jewish religion as the certain destruction of that religion, because it would cause the disappearance of the line of separation between Jew and Gentile. They would still continue to be regarded as distinct from Christians. But this convention may be regarded by them as a warning that their creed, like all others, is crumbling before the increasing power of the irresistible influences of humanity.

True Religion.

[Jewish Messenger.]

One is often pleasantly surprised in meeting people to find how many are the points of agreement and sympathy. Your friend may be Catholic, Episcopalian, or Hebrew; but these accidental differences are only skin deep. Education, travel, business, the varied currents of life, bring humanity to the surface; and we discern the wisdom, the beauty, the appositeness, of the Mosaic sentence, "Thou shalt love thy neighbor as thyself." "The stranger within thy gates" is also created in God's image. After all, the real final purpose of any decent kind of religion nowadays should be to teach people to be mutually helpful. Most of us have not yet attained this stand-point; but those who regard the truest divine service to be service to humanity—doing justly, loving mercy, walking humbly, is how the old Hebrew prophet expressed it—are increasing steadily in numbers. They may be found in all religions. They form the advance guard of the true religion. In the past, history has resounded largely with the clash of opposing religions. The future must tell a different tale. From the union of the religious where they can unite, what superb harmonies may not arise, what useful agents for human development may not spring into being! Is not this disloyalty, to hint at such union? Nay, the disloyalty to religion lies in that exclusiveness and pride which make each sect eager to rehearse its own doings, and passionately strive to outshine its sister denominations. It is rather the assertion of the true dignity of religion when the religious are urged to join hands, and work together to help and to heal.

Power of Music.

In the early spring of 1863, when the Confederate and Federal armies were confronting each other on the opposite hills of Stafford and Spottsylvania, two bands chanced one evening, at the same hour, to begin to discourse sweet music on either bank of the river. A large crowd of soldiers of both armies gathered to listen to the music, the friendly pickets not interfering, and soon the bands began to answer each other. First the band on the northern bank would play the "Star Spangled Banner," "Hail Columbia," or some other National air, and at its conclusion the "boys in blue" would cheer most lustily. And then the band on the southern bank would respond with "Dixie," or "Bonnie Blue Flag," or some other melody, and the "boys in gray" would attest approbation with the old Confederate yell. But presently one of the bands struck up, in sweet and plaintive notes, which were wafted across the beautiful Rappahannock, and were caught up at once by the band and swelled into a grand anthem which touched every heart, "Home, Sweet Home!" At the conclusion of this piece there went up a simultaneous shout from both sides of the river, cheer followed cheer, and those hills, which had so recently resounded with hostile guns, echoed and re-echoed the glad acclaim. A chord had been struck, responsive to which the hearts of enemies—enemies then—could beat in unison and on both sides of the river. Something down the soldier's cheek washed off the stains of powder.

Some of the railways in Georgia are still a little shaky. The old jerkwater line is especially loose in the joints. A commercial traveler relates a little experience while bounding over that road.

"We were whooping along," he said, "at the rate of about seven miles an hour, and the old train was weaving terribly. I expected every moment to see my bones protruding through my skin. Passengers were rolling from one end of the car to the other. I held on like grim death to the arms of my seat. Presently we settled down to quiet running—at least I could keep my hat on and my teeth didn't chatter. The conductor was in halting distance. I looked up in ghastly smile, wishing to appear cheerful, and said:

"We are going a little smoother, I see."

"Yes," said the conductor, "we're off the track now."—Ex.

Said an astronomer to a bright-eyed girl, when talking of rainbows, "Did you ever see a lunar bow, miss?" "I've seen a bow by moonlight, if that is what you mean," was the sly rejoinder.

Can the Mind-Readers Explain?

[Banner of Light.]

Not long since we took occasion to refer to an editorial in the *Kansas City Times*, and to certain points made therein regarding the spiritual phenomena, and the difficulty of transferring convincing proof of their verity to one person by another—we holding the true method for obtaining the evidence to be experimentally for one's self, and at first hand. The same paper, in a late issue, seems to look to the Psychological Research Societies for a solution of the problems concerning the "soul-facts" of the present day—leaning, we think, just a little toward a sort of broadened "mind-reading" hypothesis as the coming "open sesame." Still, the *Times* puts on record, in this same article, as a something worthy of special attention, the touching story of a child being shot and fatally wounded—so supposed—whose absent parents, warned by a mortal messenger of the great sorrow impending over them, were hastening to the side of the little one, when the mother, amid all her sobs and tears, heard a clear voice say to her (though no speaker was to be seen) "She will not die"—a prophecy which at once cheered her with power beyond her own comprehension, and proved true as well, the *Times* editor remarking: "That child lives in Kansas City to-day, a charming, lovable and highly-esteemed lady." This moves the *Richmond (Mo.) Democrat* to say that its editor has also personally known an instance where a retiring, sensitive lady felt a "presence" about her for several days, and finally described to her family a young man who came to her, stating himself to have been near and dear to Dr. —, of a distant part of the country, giving the particular circumstances of his accidental death by a gunshot wound, and asking her to address the Doctor as to the reliability of what was told. After some hesitancy she wrote, and received in reply a letter of thanks from that gentleman, who recognized the fact as an absolute and satisfactory evidence to him of the presence of his son in the household mentioned. Whereat the editor of the *Democrat* remarks with truth: "The letter came from a point hundreds of miles distant, and from a State the lady never set foot in. We leave the mind-reading advocates to account for this—if they can."

Progressive Orthodoxy.

[Saratoga Eagle.]

"Astrology," after all, may have been something more than a brilliant heathenism," observed the Rev. T. DeWitt Talmage in his sermon recently. This unexpected admission, which was fortified by reference to the sacred writings of Amos, was a surprise to the congregation. The *N. Y. Herald*, in commenting upon the sermon, says hundreds of the population of New York habitually consult astrologers in regard to the affairs of life, and rely implicitly upon their advice.

But it is strange, when orthodoxy of the Talmagian type is recognizing the potency of astrology, mediumship, palmistry and clairvoyance in human affairs, as it indisputably is to-day. Only a few Sundays ago a visiting clergyman, who stopped with Dr. Strong, related in the pulpit of the First Methodist church an incident of a lady guest at the same institute, who had lost an infant son sixteen years ago. She discerned and communed with the spirit presence of a youth of about sixteen, whom she instinctively recognized as her son. The preacher did not doubt the entire truthfulness of the lady's statement, but cited it in evidence of the nearness of the spirit world. It was practically a clear recognition and endorsement of clairvoyance in a Methodist pulpit. Dr. Leech, the pastor of the church, has uttered remarkably liberal and progressive thoughts breathing the spirit of the age rather than the effete dogmas of the past, and thereby encouraging toleration, thought and investigation. The world is always moving.

Concerning Hell.

[Beacon Light.]

Every age has its hell. It has formed a factor in every code of religion and every system of civilization, and is always present in the savage or semi-savage condition of man. Its variety is as infinite as man's fears. The Hindoo, Egyptian, Jewish, Roman, Protestant and Universalists hells are only the varied expressions of courage, justice, benevolence or fears sustained by each. To the savage mind hell is extreme torture; to the tender, gloomy soul a place of darkness, and to the loving soul its removal from friends and God. The old-fashioned hell of Christian Theology is the mental product of a lunatic and a devil. Truly religious people have never been stockholders in the institution; and now it may be regarded as an ornamental feature of a system which is rapidly waning under the transforming influence of love for God and the angels and mankind. More than a century ago the Christian Universalists invaded the dominions of Satan and tried to dethrone him. The battle is still going on. Our sympathies are not with his Satanic Majesty, but if we were called to umpire the case from the present status *belli* we should be compelled to decide in his favor. Satan certainly holds the fort to-day, and we would advise our Universalist friends to adopt improved weapons of war. Our Calvinistic brother main-

tains a friendly antagonism with the pandemonium rulers, for to deny their right to govern the sulphurous regions would be to lose his occupation. All systems of religion based upon an ignoble fear would perish the hour that a personal devil was abolished. Many good people are curious to know the attitude of Spiritualists in relation to hell. We think the consensus of opinion would stand about thus: Every soul has much to do in creating its own hell and heaven. The sum of ignorance, vice, crime, hate and inharmoniousness is hell. It is not a place, but a condition. It belongs to this life and the life beyond so-called death. It is the inevitable fruitage of sin and the absence of unfoldment into the true life spiritual. It is the home of intense selfishness and improper desire. Wisdom, Justice and Love are not found therein. Hell is literally abolished to the soul perfected by its love for the mortal and immortal.

The register of human experience extends from the lowest to the highest possible. Endurance and enjoyment are the relative terms which include life's experience. According to Treuch on Words, the Sanscrit is the oldest of written languages, and in it we find the root of the original word hell, which signifies hole. That is some low down place enclosed by dark walls, where there are no windows to admit a ray of light. Hell is darkness, the absence of light, the absence of unfoldment into those conditions where love and good deeds dictate the desire and frame the thoughts of the soul. This is hell; that ye shall be selfish and sordid and impure, unkind and cruel. And this is the farthest removed from hell; that ye shall be wise in spiritual things, whereby ye may love God with all your faculties, and love your brethren and sisters better than ye love yourselves.

Why the Pews are Empty.

[St. Louis Globe-Democrat.]

It is beyond dispute that, generally speaking, the pulpit of the present time is not equal to the demands of true religious enterprise. The sermons, as a rule, are wanting in force, in interest, and in a proper comprehension of the spiritual needs, as well as the intellectual difficulties, of people now living on earth. Among all the thousands of ministers who hold forth every Sunday in this country, there are probably not a hundred who are always sure of a satisfactory audience, or always able to bring people to church as a pleasure rather than a duty. The great majority of them preach to small congregations, mainly composed of women and children and those to whom church going is a sort of social habit, and the results of their labors at the end of the year leave them substantially where they were twelve months before, if indeed they always do as well as that. It is not the people who are to blame for the fact that so many empty pews are to be found in all our churches. They would readily and gladly fill all the vacant seats if they were assured that they would hear entertaining and profitable sermons. But the time has gone by for expecting people to be content with commonplace and monotonous preaching. They must be supplied with something more engaging and inspiring or they will stay at home, however kindly disposed they may be toward religion in the abstract, and however solicitous to promote religious influences in the world. The people will go to hear ministers cheerfully enough, and in flattering crowds, if they will make sure to provide discourses worth hearing.

Argument of Common Sense.

[Christian Register.]

There is no such argument against the limitations and maledictions of the old creeds as that furnished by a man whose life and character confute their premises and confound their conclusions. This fact received a new illustration in the report, in the *Boston Herald* recently, of an interview with a prominent representative of an evangelical denomination—either Methodist or Baptist, the reporter does not say which. Speaking of the decline in the preaching of the doctrine of damnation, he said: "Here, let us say, is a Unitarian [and he might have added 'Spiritualist, Materialist, or infidel.'—Ed. G. G.] who is well known in the community for his upright life, his fair dealing in business, his ever readiness to assist in the work of charity, his sobriety, his love for his family and friends, his high character. Now, to say that such a man, because he did not believe in the evangelical plan of salvation or in the divinity of Christ, would be damned, would be in this age, a dangerous thing to assert in the presence of the intelligent young men and women who had begun to think for themselves. Why, it would have a tendency to drive them away from a doctrine that would appear to be a manifest injustice; for what, then, would a virtuous life and an upright, charitable character amount to if these were to be nullified by a simple act of belief or unbelief, which was honestly entertained?"

She had him there: Mrs. Fogg—"Why will you go about the house in your shirt sleeves? You wouldn't do it anywhere else; then why should you do it here? Don't you know that it offends good taste?" Mr. Fogg—"My dear, I didn't suppose there was good taste to offend." Mrs. F.—"You forget that I have changed considerably since I first became acquainted with you my love."—*Boston Transcript*.

Spiritualism Defined.

[E. Foster, Preston, England.]

Spiritualism is the only form of religion that substitutes reason, that "beam of the infinite light," for sacerdotal authority. It never attempts to enforce a dogma by threats of punishment or by promises of rewards. On the contrary, it presents its facts, exhibits its phenomena, but leaves all entirely free to draw such deductions as their reason may approve. It does not ask you to "believe" but tells you that progress is the law of life—that the divine principle moving through matter, and dwelling in man, is ever unfolding more perfect forms of beauty and nobler forms of thought. It knows no limit, because it is the child of the infinite. It prescribes no boundaries, because heaven and earth, and all the limitless regions of space, are open to its research. It knows no fear, because it rests with perfect love upon the power and wisdom of God. It knows no hate, because it knows no fear. Hate is the twin brother of fear, and when both find lodgment in the human heart, then the dominion of hell, instead of the "kingdom of heaven," is within.

Spiritualism is the only religion that opens free and direct channels of communication between the external and invisible worlds. Its paths are not like the macadamized roads of modern theology, obstructed by gates along the way, and toll-gatherers in priestly robes waiting to tax all who travel by its thoroughfares.

It invites all, without distinction of sex or race, social, mental or moral condition, to come to its feasts and partake only of such food as they have a capacity to digest.

Spiritualism comes among the discordant sectarian conditions of this world as a wise teacher approaches a class of unruly children. He does not come with ferule and fool's cap, with angry frown and threatening voice, commanding obedience to his will. No, for beneath their turbulence and discord he sees vital forces at play which, when properly directed and educated, will develop noble men and women.

HEREDITARY TRANSMISSION.—Mr. Francis Yalton, at the recent meeting of the British Association for the Advancement of Science, delivered an address in which he discussed the conditions of stability and instability of "types" with reference to the existence of this same law which governs hereditary transmission. Nature, says Mr. Yalton, is always trying experiments and producing new types, some useful, others useless in human beings. When a child develops some peculiarity which is profitable and agreeable, it is the duty of the parents to "domicile and perpetuate it." Nature's little experiments should be aided by our intelligence; valuable forms of family type should be conserved, and the conditions favoring their perpetuation should be established. A race of men and women may thus be eventually evolved as superior to the present as the developed grayhound is to the primal dog.—*Chicago News*.

THE MEN WHO SUCCEED.—The young men who receive promotion are the men who don't drink on the sly. They are not the men who are always at the front whenever there is any strike—nor are they the men who watch for the clock to strike twelve, and leave their picks hanging in the air. They are not the men who growl if they are required to attend to some duty a few minutes after the whistle has sounded. They are usually the men who pay the closest attention to the details of their business, who act as though they were trying to work for their employer's interest instead of to beat him at every crook and turn. They are the men who give the closest attention to every practical detail, and to look continually to see whether they can do any better or not. This class of men are never out of a job. They are scarce, they never loaf, and they do not ask for their pay two or three weeks before pay-day.—*The Artisan*.

Mrs. Bass had noticed that the gentleman went out of the room quite often, and upon returning were invariably seen wiping their lips. Upon being called upon for an explanation, Bass said that they only went out to kiss the baby. Mrs. Bass walked out of the room and to the bar, where the presiding genius was drawing beer from the keg, which was tilted upon the counter, then walked back again, and remarked, "Yes, I thought so! The babes in the wood."—*Boston Transcript*.

"I—I don't understand this at all," said Smith, as he looked over the bill. "Why, it's a bill for a pair of bronze vases at \$25 per pair," replied the collector. "Bronze vases? Why, I never bought such a thing in my life! We have a pair in the house, but they were a wedding present." "Presented by whom?" "By my friend, Green." "Exactly." He told us to wait three months, and send the bill to you. That has come to be the fashion now." "I'll receipt it. Thanks. Fine weather this."

The pass question has its humorous side. A Chicago road derives some added traffic from a new cemetery started about a year ago, and lately received an application for a trip pass from a prominent physician, who based his request upon the ground that he had "worked up a good business for the graveyard." He got his pass.

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SATURDAY, DECEMBER 12, 1885.

Prayer.

There is a great variety of opinions among Spiritualists as to the efficacy of prayer, growing out of different conceptions of God and the nature of the human soul.

The idea of a personal God, who can be coaxed and placated, or induced to change his purposes, or who takes any immediate or particular interest in human affairs, is entertained but by few if any Spiritualists. In fact, such a God has but little hold upon the enlightened thought of the age. It is to no such God as this that the intelligent Spiritualist prays. Neither does he pray to blind, inexorable law, which inheres in and seems to be a property of matter. One might as well expect to arrest the law of gravitation by prayer as to think of deriving any benefit from this sort of praying.

But there is a sense in which prayer may be regarded as beneficial to one's spiritual nature. It is when the soul, longing for better things, would seek to place itself in accord with the all-pervading spirit of the universe—would aspire for truth, for the better life,—would reach out after the All-Good. It is enough for such souls, if they would give voice to their aspirations, that they address themselves simply to the Divine Spirit of Nature—not as a personality, but as a principle—not with a view to changing Nature's purposes, but in order to lift themselves to higher levels of being.

Prayer strengthens the moral purposes of the soul, but only when exercised in a spirit of sincerity, and with an earnest faith that strength will come therefrom.

The average prayer heard from orthodox pulpits, or in the homes of wealthy Christians, has an imperceptible effect on the hearts of the utterer or listener. It is as the idle wind—mere empty sound.

We are told that prayer without works is dead. In fact, works is but another name for true prayer. There could be no good works without the divine aspiration; and whether the aspiration be uttered in words or not makes but little difference.

For a rich man to pray to God for blessings upon the homes and hearts of others, without making himself the divine instrument for the transmission of such blessings, is worse than mockery. And that is about what most of the praying we have ever listened to amounts to.

If Spiritualism succeeds only in giving to the world a better idea of prayer its mission will be a glorious one.

"The Night Cometh On."

"The night cometh on, wherein no man can work." How this thought should impress upon every mind the importance of making the best use of time while the day lasts.

To those who have passed life's meridian the balance of the day will seem but a few fleeting moments. Already the shadows are lengthening as the evening draws near; hence, what is left to be done must be done quickly.

The philosophy of life, as taught by Spiritualism, appeals to the common sense of humanity as does no other system of philosophy or religion. By making life continuous, and earthly experiences but one step in the ladder from infinite littleness to infinite greatness and completeness—by processes, however slow, yet none the less rational and definite in their operations,—the finite mind can recognize a divine justness and purpose in the plan.

The teachings of the ages, that man is wholly a creature of God's displeasure, fit only for his Omnipotent wrath and vengeance,—such a picture of the All-Father presents to human reason a being of awful repulsiveness. Spiritualism banishes the idea of such a God as this and substitutes therefor one of infinite love.

With this rational outlook upon life one can go forth to his daily duty with heart all aglow with kindly feelings for his fellow beings. Work becomes a pleasure, and life an eternal joy.

Condensed Folly.

A Labor Convention, composed of delegates from the various Labor Leagues of the State, was held in this city last week, by which body a piece of stupendous folly was enacted. It consisted in the adoption of a resolution giving the Chinese residents of this State sixty days to leave. The organization known as the Knights of Labor, of this city, at whose instigation the Convention was held, being unable to control the Convention and prevent the adoption of the resolution, washed their hands of the proceedings, and withdrew in a body.

Now, having given the Chinamen sixty days in which to dispose of his traps and take himself out of the country, suppose the aforesaid heathen should refuse to obey the mandate of the Labor Convention, then what might be expected to happen? Surely, it will take something more than a resolution to dispose of a hundred thousand Chinamen. There are not ships enough in our port, nor is there likely to be for the next year to carry all of them back to China. It will hardly do to kill them; and then they might prove obstinate and insist that they had a right to live, which would make it unpleasant for those who thought otherwise.

And then again Uncle Sam might have a few

words to say about it. He invited these Chinese here in the first place, under stipulations for their protection, and he is bound to see that they are not unduly abused. He is willing that we should call them hard names, and get the best of them (if we can), in all sorts of business ways; but when Coroner O'Donnell and his cohorts shall move down upon them *vis et armis*, he will be quite likely to object. And that would place the wild Sand-lotter in an uncomfortable predicament.

Let us hope that the honest and intelligent laborers of this country will be guided by wiser councils than those which prevailed at their recent convention.

How it is Said to be Done.

A gentleman, claiming to know whereof he affirms, gives us an explanation, founded, as he says, upon careful observation, of the phenomenon of independent slate-writing—an explanation, by the way, which he admits does not cover such cases, for instance, as where the investigator takes his own slates to a medium, and, never for a moment suffering them to pass out of his hands, and with no other hand in contact, obtains messages written upon the inner sides of the slates, whereof he simply knows there can be no collusion or fraud. Our informant's explanation is for that class of mediums who use their own slates, and who, after the slates are once prepared for messages, suffer no one to examine them to see that the messages are not already thereon. But for the explanation:

The medium first obtains the names of your spirit friends, either by the ballot trick, which is a very simple affair, or in some other way. (And upon this point, we are gravely informed that all fraudulent mediums of any given locality keep lists of their visitors and of their spirit friends, which they exchange with each other.) He then steps into another room, where he keeps his slates with a supply of general messages in stock, or on tap, so to speak. He has then but to add the address and signature, and the message is complete. The message side of the slate is then covered with a thin imitation slate, or false bottom of rubber, made to fit closely within the slate frame, which, upon his return to the seance room, you are allowed to see, is carefully cleaned by the medium, but never by yourself. Both sides of each slate are thoroughly rubbed with a cloth to show that no writing could possibly exist thereon. Then the slates are placed together by the medium, the rubber cover being allowed to drop down into his lap, whence it is secreted under the table, or about his person—the dark cloth with which the table is covered, and the dim light of the room, favoring the deception. The slates being now sealed, or clamped together with a rubber band, the medium is ready for business. The sound of the writing is simple enough, that being done by the scratching of the medium's finger nail on the under side of the slates.

This, in substance, is the story of the explanation, as given us by a shrewd observer,—a Spiritualist, too, who believes there is an honest side to all of the commonly accepted spiritual phenomena.

If his explanation is not the true one, surely any genuine slate-writing medium, whose methods are similar to those stated, can readily demonstrate its fallacy. Let him insist that the investigator shall bring his own slates, and cleanse them himself. Or, if at a public seance, after the slates are prepared for the writing, by the medium, let them be passed over to a committee of his audience for examination.

If people will permit themselves to be deceived in a matter of this kind—where they have a right to know beyond question that the slates they hold in their hands have not been doctored for the occasion—they have no one to blame but themselves.

No genuine slate-writing medium will hesitate for a moment to permit of the fairest and fullest opportunity to demonstrate his honesty. They owe it to themselves to silence this cavilling against their honesty. Some, we are glad to know, have already done so, by insisting that investigators shall bring their own slates, which they are permitted to retain throughout the seance in their own hands.

It is quite possible that all genuine slate-writing mediums may not possess this power; but there certainly can be no excuse for not allowing the investigator the last examination of the slates, that he may be fully convinced that they are free from all prepared messages.

The Free Platform.

Spiritualist societies can not, in our judgment, dispense with their free platforms too soon for their own good. Many have already done so, providing instead a regular programme of speakers, and not allowing the debasement of their rostrums by the utterance of all manner of insane ideas by all sorts of unbalanced characters.

"Freedom of speech" is a very pretty sentiment in the abstract. But when it comes to the most outrageous utterances against the Government, the churches, the courts, prominent citizens, social order, and society generally, the brawlers should be made to seek their own time, places and audiences.

It is a well-known fact that persons who are not Spiritualists, and who, outside of Spiritual meetings, habitually speak of Spiritualism in terms of the vilest opprobrium, are in the habit of taking advantage of the generosity of Spiritual societies, and upon a free platform, airing their crankiness and demagoguery before audiences who have assembled for spiritual and intellectual culture and enlightenment, and who care not to listen to their nonsense.

Spiritualism is made to suffer from this misuse of free speech. The fact that such persons may be met and combated from the same platform does not meet the objection. There is no answer to villainy save in refusing to listen to it.

The *Spiritual Offering* will issue a ten-page illustrated edition for Christmas, and also for New Years.

Corrupting Public Morals.

One of our morning dailies of Sunday last contained another of those paid-for lottery fictions so damaging to public morals. It appeared in the reading columns, without any mark to indicate its advertising nature. It purported to be an interview between a young mechanic of this city and a reporter, concerning an alleged prize of \$15,000 which, it was stated, had just fallen to the former as the result of a small investment in lottery tickets.

Now, the publishers of this fraud knew that no such prize had been won—that the story was a fiction throughout. They doubtless received a good round price for its publication, and thus, for hire, they consented to become "bunko steers," to rob guileless young men and unsophisticated working girls of their hard-earned wages. For it is this inexperienced class that the more readily bite at such bare hooks.

There is a law in this State against lotteries. It applies not only to the principles in the swindle, but also to the advertiser and purchaser of lottery tickets. The officers of the law may not be able to ferret out all the fools who throw away their money on lottery schemes, but there is no excuse for their overlooking such bare-faced violations of the law as that of the publication mentioned.

The daily press ought to be above lending its columns to such corrupting practices.

Ignorance.

Compulsory education, to a certain degree, is a good thing, and should be the law in all our States. The advantage that the man who can read and write, and attend personally to his commercial affairs, over another who can not, but is dependent upon some neighbor, friend or stranger, is not to be overestimated, little as these acquirements are in this day of varied learning. If anything more than another can render this life not worth the living, we believe it is the inability to read. The mind is the door to the soul, and until it is opened our immortal being must be but embriotic. To live and know nothing of the great ocean of thought around us, is like the blind who have never seen the sunlight. It is true that the mere rudiments of an education do not always lead minds into the higher range of literature and the growing thought of the times; but so long as it enables them to obtain correct ideas of their duties as citizens and members of society, and to act in harmony with good government and morality, it is doing all that is expected of it. To grant suffrage to any one who is not thus capacitated is criminal and is fostering crime. Political knaves may be highly educated men, but it is not due to their education that they are scoundrels. Nothing is so merciless and unconscientious as ignorance.

Scientific Growth.

The Republic of Mexico fully appreciates the importance of fostering scientific research, as demonstrated by the Scientific Commission just established, composed of the most learned men of this country, who are to make investigations in every department of human knowledge. Perhaps no branch of science has made more rapid or wonderful advancement than that of surgery in the last few years. When it comes to joining and restoring the functions of severed nerves, and nerves of different functions being used to replace those partially destroyed, some might think that perfection has been reached, but this life does not admit of perfection in anything. So to go farther in this direction, it is thought that sight and hearing may be restored after injury to the nerves on which they depend, by bringing other nerves into use by artificial union.

No department of science confers so great a boon upon man as that of surgery; and when it shall have attained that degree of refinement that the new and varied apparatus bespeak for it, its possibilities will be all but omniscient.

Skilled Labor.

Some one comparing skilled labor with ignorant labor, takes the Massachusetts spinner of 1831 and one of 1880, to illustrate. In 1831 the operative could only take care of twenty-five spindles, and his yearly product was one thousand six hundred and fifty-six pounds of cloth; while in 1880 the spinner attended to seventy-three spindles and turned out three thousand seven hundred and ninety-four pounds. In the latter year the wages of the employee were seventeen per cent higher, and his product had increased one hundred and twenty-nine per cent.

The same difference doubtless exists to-day between our own skilled labor and less intelligent and ignorant labor in other lands.

The competition of our manufactures is not so sharp as it would be if the labor employed abroad were equally skillful with our own. The two silk factories now in operation in the United States produce such a quality of silk that their demand exceeds the supply. No foreign product is considered better.

PASSED ON.—The news reaches us of the translation to the higher life, from his early home in Ohio, of E. K. Dunlap, for many years a resident of San Jose, and one of the writer's dearest friends. We met him last in New Orleans, a few months ago. He was then on his way home to die. Although but a young man, consumption was slowly doing its deadly work, and Death had marked him for his own. His was an unusually bright mind, and he possessed the happy faculty of endearing himself to his friends. He was the truest of the true, with a soul as white as an angel's. Although a materialist in belief he looked forward to death with calm resignation. To him it was a dreamless sleep—a nepenthe from all ills. But when he wakens to a conscious spirit life, as he probably has ere this, we apprehend he will rejoice in his mistake. Wait for us, Kil, on the shining shore; we would counsel with thee.

—Dead and worth \$200,000,000—Wm. H. Vanderbilt. What, we wonder, is his coin value in the realm of souls?

Editorial Notes.

—"The Record of a Ministering Angel," by Mrs. Mary J. Clark, of Utica, Ill., is the name of a beautiful volume of nearly 300 pages, just received from the author. It is a cheerful, sunny book, full of the beautiful religion of Spiritualism. It is a book calculated to bring comfort and hope to the sorrowing ones, who have followed the cold forms of their loved ones to the grave.

—In a recent work on Theosophy entitled "Light on the Path. A Treatise written for the 'Personal Use of those who are ignorant of 'Eastern Wisdom, and who desire to enter 'within its Influence. Written down by M. C., 'Fellow of the Theosophical Society,'"—in this marvelous work we are hit between the eyes with such solid chunks of wisdom as the following: "Listen only to the voice which is soundless." "Look only on that which is invisible alike to the inner and the outer sense." "Hold fast to that which has neither substance nor existence," etc. The author should have informed his readers how to perform these impossibilities. Instead of "Light on the Path," the book should be entitled, "Clear as Mud."

—The GOLDEN GATE is now printed on new type of its own, manufactured expressly for us by A. Foreman & Son of this city. Although the same in appearance as heretofore, the types being entirely new, we hope to produce, if possible, a paper that shall be faultless in execution. The work being directly under our own eyes, we can safely say the print will contain fewer typographical errors than formerly.

—Some recent explorers of Alaska inform us that the great father of waters can no longer be regarded as the largest river of the North American continent. This distinction is claimed for the Yukon river, that according to Mr. Ivan Petroff, who spent two years in Alaska collecting materials for the last census, empties into Norton sound one-third more water than the Mississippi pours into the Gulf of Mexico.

—It is not the most favored races that most favor their women, otherwise the women of the United States would long ago have had suffrage and equal rights in all things with men. What is now grudgingly being conceded them, women of other nations have enjoyed for years as a matter of course. Voice and vote in church and educational affairs has been practiced by the Icelandic women for ages, and in their communities of this country the custom is continued. Slow growth is a condition of long life, and when women are fully enfranchised it will be for all time and their eternal improvement.

—The ladies of Sorosis Society, New York, gave a breakfast to Mary Anderson in that city a few days ago that lasted from eleven o'clock until four. The guests included only women, of course; and if any one doubts woman's ability to contribute to the maintenance of a club, independent of men, he or she should become familiar with the doings of Sorosis and the women who run it. When Sorosis meets the masculine clubs languish with curiosity—the members all stay at home waiting for the return of their companions, hoping once more to learn something.

—We don't hear much of the temperance movement in the Spindle City; but if report be true there is need of a crusade in that place against the arch enemy of man, who is attacking the fortifications at all points. In the streets of Lowell there were recently arrested thirteen girls, all under thirteen years of age, for drunkenness, and in the day time. Will high license ever stay this curse that is blighting the young manhood and womanhood of our land? We fear not permanently. It will be like a false flag of truce that will give the enemy time to prepare for a new onslaught.

—Spain strongly persists in her right to the Caroline Islands. The subject was submitted to the Pope for arbitration, and the Holy Father decided that Spain's sovereignty over them should be recognized. It is a poor little affair at most, and that so dignified a nation as Germany should pounce upon a scrap of earth known to be claimed by another country, bears a very strong likeness to a big boy hectoring a small one because he has the advantage in size and strength.

—Every one worthy comes to be honored in time. Chicago has decided to hold a great world's fair in that city in the year 1892, the four hundredth anniversary of the discovery of America by Columbus. By common consent the discovery of this wonderful land is still given to Columbus, and it has always seemed a mistake to us that it did not bear his name instead of that of his reputed rival in the matter, Americus Vesputi. This proposed great celebration will have a tendency to fix in the young minds of the country the settled facts of the case, and possibly prevent future cranks from assailing this cherished tradition.

—In 1791 Benjamin Franklin bequeathed one thousand pounds to the town of Boston, which was to accumulate for a century, when one hundred thousand pounds was to be expended in some important public work. What is now uppermost in the Bostonian public mind regarding the "public work," is the purchase of West Roxbury park, for which it is proposed to spend three hundred and fifty thousand dollars. A park is certainly a thing of continued "beauty," if not the best example of what might be "a joy forever."

—The mind cure in Boston either has a great many disciples, or else a few very rich ones, for they are about to erect for Mrs. Eddy, its founder, a church on the back bay costing from sixty thousand to one hundred thousand dollars. This city is the flourishing center of the religio-scientific organizations of the day, and it seems that none fail of success that hail from its environments. The spiritual temple lately completed, and the one just proposed by the mind-cure believers, must be regarded as sister edifices, whose missions are all alike to mind, body and soul.

—Mrs. Seip has removed her seance rooms to 1910 Market street.

—Several articles promised for this number of the GOLDEN GATE are unavoidably postponed till next week.

—Spirit Prof. Lambert will answer questions, through the mediumship of Mrs. E. L. Watson, at the Temple, on Sunday morning next. Questioners are requested to prepare their questions carefully in advance.

—It always affords us pleasure to say a good word for that excellent medium and genial big-hearted gentleman, Dr. Schlessinger of Oakland. As a test medium we have never sat with a better. In fact, his powers are most wonderful. And then he will receive no pay from the hundreds who visit him and take up his time.

—In Albion Hall, 1140 O'Farrell street, Sunday, Dec. 13, at 2 P. M., Mr. John Anrop, the brilliant speaker and advanced thinker, will deliver an address. Subject: "Spiritualism, Its Phenomena, Its Errors and Dangers." Vocal and Instrumental Music. To close with Phenomena Introduced. Admission ten cents.

—The delays and annoyances incident to setting up a new office, coupled with a scarcity of help, have left their footprints all over the present issue of the GOLDEN GATE,—all of which will be remedied in time for the prompt issue of our next. We are really comfortably and cosily situated in our new quarters. Drop in and see us, and give us your blessing.

Witchcraft.

EDITOR OF GOLDEN GATE:

Permit me to correct an historical error, in regard to witchcraft, which appeared in the GOLDEN GATE for December 5th. In a quotation from *Sight*, it is stated that in 1692, twenty persons were put to death in one county in Connecticut—tried by torture and convicted of witchcraft. In a long article on the subject in "Light for Thinkers," Elder F. W. Evans says: "In Essex county, Connecticut, twenty persons were put to death, between June 9th and September 23, 1692, by direct action of the civil magistrate." Of course this mistake is the result of carelessness, as there is no such county as Essex in Connecticut; neither did any such facts occur within the State. But there is an Essex county in Massachusetts, and Salem is its metropolitan city, and there the dreadful tragedy occurred.

In a very able treatise upon the subject, Allen Putnam says, (page 412): "Twenty persons were put to death in Essex county, Massachusetts, by direct action of government officials, between June 9th and September 23, 1692. Nearly, or quite, two hundred were accused, arrested, imprisoned, and many more than the executed twenty were convicted. Numerous arrested ones perished under the hardships of prison life and gnawings of mental anxieties. Others had health, spirits, domestic ties and worldly possessions shattered to pieces, and the condition of their subsequent lives made most forlorn and wretched. Neither tongue nor pen can tell their tale in the fullness of horrors!"

Let no one suppose that New England was worse than England or Germany in this respect. For more than two centuries witchcraft had run a terrible course through Europe, and, like the course of empire and cholera, it had made its way westward; and this seems to have been the closing scene of the great tragedy.

Popes had issued their bulls against it; the Inquisition had been called upon to use its gentle persuasions, and James VI, of England, had written a treatise upon the subject, while witch-finders were scouring the country for their victims. In the bishopric of Wurzburg, in four years, nine hundred were burned or hanged. In Geneva five hundred persons were burned in four months, in 1516. This was the residence of John Calvin, and the stronghold of his theology.

It is plain to every student of history that witchcraft was the logical outcome of false systems of theology, as taught by the learned of those times. Among the uncultured superstitions grew rank upon the erroneous theological ideas. The prevalent doctrine that a personal devil had an almost equal share in the conduct of the affairs of mankind with a benevolent Deity, laid the foundation for such a superstition.

It is hoped, and confidently believed, that the more full knowledge and better understanding of spirit life taught by Spiritualism, will forever render a repetition of witchcraft impossible. Many a medium, who, from the days of Moses to the advent of modern Spiritualism, would have been put to death as a witch, has been the honored instructor of mankind.

JOHN ALLYN.

It has been generally supposed that ants survive but a single season, and one interesting result of Sir John Lubbock's study of the creatures is the finding of unexpected longevity among them. Sir John has kept workers of *Lasius niger* and *Formica fusca* for seven years, while two queens of the latter species must now be nearly twelve years old; and he hopes to keep them in good health for a considerable time longer.

—Always deal with every animal as you would like to be dealt with, if you were the animal. Always speak kindly to every bird and beast. We should do these things first, on the score of health; second, on the score of gratitude to the animal, and to God who gave them; and, third, because, in doing them, we shall make not only the animals, but ourselves happier and better.—G. T. Angell.

(Continued from first page.)

by progressive steps at last every atom of the globe will have become eliminated from its present gross appearance and have taken on the spiritual nature.

So I say again that what we call matter is, after all, but spirit projected upon human consciousness, impinging upon our mental sphere. And now behold all worlds being transformed into spiritual substances, so that viewing life from this standpoint it is infinite variety, perpetual harmony, unalloyed joy. The time comes when what you call this "vale of tears" will be the natural habitation of happy souls that have been eliminated from their fleshly environments; and what we call the material universe is, in reality, a spiritual universe. And the births and the deaths which are taking place in the lower and in the higher, are but manifestations of one and the same power forevermore.

Therefore, we say of every substance in existence, it is the production of the Divine will, a manifestation of the Divine life; and of every manifestation of human intelligence; it is the legitimate fruit of all the activities which have gone on before. The effect of the dissolution of the body is simply the setting at liberty of inhering spiritual qualities, readjusting them to new environments, the volume of consciousness eternally increasing.

The old myth that Adam was created out of the dust of the earth, and that "God breathed into his nostrils the breath of life, and he became a living soul," contains a beautiful truth. The infinite intelligence thus breathes through human intelligence; and we can philosophically consider that the day is sure to come when what is now human, faulty, sensuous, "of the earth, earthy," shall be converted into the spiritual and heavenly.

Within the breast of every human being in this presence there is the possible angel, as in the monad there was the possible man. In the transmutations which are sure to take place in the dissolution of these physical bodies there is the liberation of this angel, which, related to the atom of countless ages ago, holds within the circle of its consciousness the wonderful history of the world; as it passes onward its horizon perpetually expanding until at last we can see its thoughts kissing the throne of the Infinite,—the soul being the product of nature, nature in her spiritual sense being the manifestation of the life of God, and man but the angel in embryo, as the atom was the prophecy of that marriage of substances which should produce these forms of grace, these sensations of virtue and of joy.

Thus the old history of a miraculous creation; of a God that has the right and sometimes the will to destroy his world; passes by as a myth, and we stand facing a boundless universe where alienation from God is impossible; where retrogression is nowhere to be seen, and where PROGRESS is the divine inheritance of all things.

Man standing in the presence of his possible angel, looking forward, will not allow himself to be counted dead, but when the change comes and he passes from the ceremonies of clay, shall find himself in new relations, with new conceptions of his personality and relation to the divine cause which we call God.

Just as the human consciousness permeates the body, so she divine consciousness permeates nature; therefore, we recognize Infinite personality, and the soul of man one with God, and all activities of nature but the manifestation of divine will.

From ape to angel is better than from angel to devil. We see in the history of the globe, which is God's scripture, that man's falling has all been forward, and that all the evolutions of life have been like the evolutions of the stars, full of measureless harmony, and the destiny of the soul is equal in its grandeur and in its expanse with the universe itself.

Thanking you, ladies and gentlemen, for the kindly hearing you have given me, and regretting that the utterance has been so feeble, I shall bid you good-night.

"No one has authority either from nature or revelation for the assertion that when the good die they cease to have any interest in the affairs of this world. The assumption that they never return to this earth is wholly unwarranted. Indeed, no one can be sure that they ever leave its busy scenes. They may simply pass beyond the range of our few scenes. That 'undiscovered country from whose bourne no traveler returns' is good Shakespeare, but it is not Scripture."

The little one, being a guest of her grandma, had been liberally feasted, when a second dish of pudding came on. Looking at the steaming dish, she exclaimed with a sigh: "Say, gran'm I wish I was twins."

Auntie, to a little 4-year-old, who is resting his head on the table—"Ah, Louis, you are sleepy; you'll have to go to bed." Oh, no, auntie, I aren't sleepy; but my head is loose, so I laid it down here."

"Did you divide that chocolate with your little brother?" asked Mrs. Fizzletop of her greedy little Johnny. "Yes, ma, I ate the chocolate and gave him the paper with the pretty pictures. He likes to look at the pictures.—*Texas Siftings.*"

Says the Niagara Falls Courier: "A lady residing at Nunda, Livingston county, has given birth to twenty-seven children, including five pairs of twins, during her married life."

The Labor Question.

[Short sentences, with condensed ideas, given from the other side, in a communication, Dec. 5, 1885. Copied for the GOLDEN GATE by Mrs. J. M. Mitchell, Turlock, Cal.]

Good comes through an understanding of good. You see wrongs, but you do not see whence they come. Each door of good will soon be opened so all can see. Each of our departments of good are as yet so undeveloped that none see the real evil, or the remedy. Hence, all are, as with great noise, giving an opinion of what they see not, seeing only a wrong. Let all go on a work of great inquiry into good and evil so called. So the light will show the truth.

Labor and capital! What is labor? We hear many say: "A work of money-getting for one's use." Others see labor—work of necessity, as a help to get good, of what the person wants, or requires, to satisfy the mind of the individual, as that which one likes to do. Another sees labor in a use of all things for good, no matter who for, as a purpose of action. So all are on a different plane of action. You see thus diverse motives and ideas. So grows a work of disturbance on difference of opinion.

Go and see all nature. Each of its works are for a growth of use to all. Grass grows as a work of use, or as we see, to be used. We see also the holding of it for one's own good, irrespective of all others, will prove a loss to that person; as all things should be used in accordance with need, not greed. Some are of a mind to give and receive; others to receive and give nothing, calling such as have and work a work of greed.

Go and see the arrangements in nature. You will get, as you give. A work of greed gives not, but gets all who are on a plane of life as the one who gets and gives naught, are greed. So all who give, as well as get, are as nature.

See daily the sample given, as the great sun and moon giving light to each portion of the day, as you call twenty-four hours. You see the warmth of sun giving help to get all the returns of life existing in embryo. You see the moon so draws from earth and so gives help to bring forth life struggling forth. (It has been said, previously, from this source, that the moon draws its sustenance from the earth as a child from its mother, and thus comes the tides, thus other influences and disturbances at the giving off electrical or other elements at the times of drawing such elements; also, the child moon rests as does the infant, nurses and rests periodically.)

You are giving all the good people, so-called laborers, assistance when you give studies from nature as given in the words, "Go to the ant, thou sluggard; consider her ways and be wise." So we see labor. Capital! What is it?

Go and ask thyself what can I do? So, the question is answered.

Capital, as you say, is a gathered supply. Some are gathering by steady application, some by accumulation of selfish greed; others by man's system of arranging things, out of which great darkness brings light; as out of great evils good comes as a course of great provision in nature.

A great difference will be seen in accumulation by steady application, and that of an element in nature making glutony a purpose of life. Each is as distinct as the darkness and light, each of great extremes. One will see a work of great application brings much of use together. So one can see good for all, as well as for one. As we judge of use of things, so we act. Each of our works gives good as a result. Study nature's ways and learn of good. Go on, in a way of seeking light, and acting thereby. So all grow and live. Good-day.

Reward of a Psychometrist.

EDITOR OF GOLDEN GATE:

Mr. W. E. Coleman's communication, published a few weeks since in your paper, makes mention of Mrs. Robinson's success as a psychometrical reader, and reminds me of a circumstance that came to my knowledge in what is known as the "Bonanza" times, and is known by only a few. It is worth relating as showing how selfish human nature sometimes is. When the body of ore was first discovered in the Consolidated Virginia, a Mr. B— called on Mrs. R— with a piece of ore for her to read, she said: "I am carried away off into another state, down into a mine. I see an immense body of ore. Oh, how rich it appears!" etc. After a few weeks Mr. B— called again with another piece of ore to read. Said the medium, "I have been in this mine before; the body of ore is the same, but much more extensive; it is very rich. I would buy all the stock in this mine I could." B— retired without saying anything. He was a man of moderate means and very secretive in his operations. A few months after this there was a commotion in the market, and it was soon found out that Mr. B— had quietly slipped out of all his stock at the highest figure, cleaning up, it is said, two million dollars, and much to the disgust of the Bonanza Kings. Mr. B— is now the owner of blocks of real estate in this city; but did he remember the medium? Yes. He called one day and had a sitting, and when leaving, handed the medium five dollars. He has not called again, and it is to be presumed he considers it wicked to encourage mediums.

A Generous Donation.

Robert Brown, M. D., of San Francisco, has agreed to transfer to the Trustees of the College of Physicians and Surgeons of California, seventy-five thousand acres of valuable timber and agricultural land in Dickinson and Wise Counties, Virginia, to sell and apply the proceeds towards maintaining a chair of Mental Physiology, Psychology, Psychometry, and all the occult sciences, located in San Francisco.

Dr. Brown, in the instrument conveying this property to these gentlemen, says: "Believing with Dr. Carpenter and other eminent scientists, and judging from my own long experience as a physician and surgeon, that the human mind exerts a powerful influence over the body, as well in connection with diseases as in human acts, and that Psychology, Psychometry and Mental Physiology, to be effective in the cure of diseases should be combined with the practical sciences of medicine and surgery, in order to avoid the errors of many who assume pure imagination to be reality, and hence wander into pure spiritism, and apply ancient magic to modern gnosticism; I have made this donation to encourage the application of practical medicine and surgery to psychological and mental phenomena, and to provide a field of exploration and study for those men and women who desire to rise above charlatanism and accomplish something of real and practical good to humanity, and to avail themselves of all that modern science and liberal thought may suggest to that end."

Recent advices from Virginia estimate the value of the land at from three to five dollars per acre. An English syndicate is already negotiating for the purchase of the entire tract, and the probability is that within a few months the land will be sold to advantage, and the proceeds placed in the treasury of the College.

The plan of this college has already been formed, and all persons desirous of matriculating in either medicine, surgery, pharmacy, literature or psychology, may do so immediately, as the College will open for students about the middle of January next. The matriculation fee is five dollars.

The dispensary of the College is in practical active operation, and all who desire to obtain certificates of benefits, entitling them to medical treatment for one year, without other charge therefor, beginning at once, can procure them of the Secretary, at 127 Kearny street, room 6, San Francisco, upon payment of ten dollars only. The attention of those suffering from acute or chronic diseases is specially called to this feature of the College, and an early application desired, for the reason that a limited number of certificates will be issued the first year to suit the present accommodations, and those applying now, will be entitled to precedence in renewing them. These certificates can also be had by applying at the office of the GOLDEN GATE.

COLLEGE OF PHYSICIANS AND SURGEONS, 127 Kearny street, San Francisco.

A little 3-year-old, the young hopeful of an estimable lady on Piety Hill, in Salem, is just beginning to verge into the period of childish investigation, doubt and inquiry. The little fellow had heard the words "grass widow," and hastened to inquire their meaning of his mother. By way of illustration she told him that if his father should run away and leave her alone without any cause then she would be a grass widow. The future Senator looked up in his mother's face and said: "Then what'd I be? Would I be a grasshopper?"—*Salem, Or., Statesman.*

The Recluse.

There is a quiet in the woodland's heart,
Though broken by the sound of brook and bird,
That moves the inner soul that is not stirred
By any sound in peopled vale or mart.
Happy the life of him who stands apart
From Trade's fierce strife, and over whom unheard
The roar of Traffic rolls, who is not spurred
By love of gold or poverty's keen smart!

The sacred shrines of Nature open to him:
She shows her secrets, strange and manifold,
Till dearest to the tones of saint and sage
He holds the sunset's fire, the twilight dim,
The breezy hills where morning hounds her gold,
And all of Nature's vast, unwritten page.

—CLINTON SCOLLARD.

STOCKHOLDERS' MEETING.

OFFICE OF THE GOLDEN GATE
PRINTING AND PUBLISHING CO.]
SAN FRANCISCO, Dec. 9, 1885.

There will be a meeting of the shareholders of the GOLDEN GATE Printing and Publishing Company, at the Company's office, No. 734 Montgomery street, San Francisco, on Monday, Dec. 21st, at 2 o'clock P. M., for the purpose of adopting a code of by-laws for the government of the Company, and for the transaction of such other business as may be necessary.

MATTIE P. OWEN, Secretary.

PSYCHOLOGY AND MIND CURE.

The College of Physicians and Surgeons of California, offers a golden opportunity to all men and women desirous of following a thorough, practical course of Psychology, Psychometry and Mind Cure, to qualify them for the cure of diseases. Course begins about January 15th next. An early application for certificate of matriculation requested. Fee, \$5.00. Apply immediately at office of the College, room 6, 127 Kearny street, San Francisco.

SPIRITUALISM.

All who are desirous of developing as mediums for "Independent Slate-Writing," which is the most satisfying, convincing, and unquestionable phase of spirit power known, send for circular, with four cents, to Mrs. Clara L. Reid, Independent Slate-writer, No. 35 Sixth street, San Francisco.

Scientific.

Mr. Thomas Meehan has found reasons for believing that when raw and in the spring the common garden parsnip is acrid and, in some cases, poisonous. Cooking, of course, renders it harmless.

Free oxygen has been found by Mr. W. Dittmar in specimens of water from all parts of the ocean, and he is thus led to conclude that absolute stagnation does not exist in any part of the sea, not even at the greatest depths.

Signor Bartoli has calculated that if all the known elements were present in a body, in a solid state and in the ratio of their atomic weights, the mean density or specific gravity, would be 5.776. It is interesting to note that this closely agrees with Cavendish's calculation of the mean density of the earth—viz., 5.67.

Old philosophical treatises gave porosity as one of the general properties of matter, and the experiment of forcing water through gold has been often repeated since 1661. The pores have been proven, however, to be defects of casting. Hammering destroys the porosity of the gold, and glass has been recently shown to be impermeable to gases under a pressure of 126 atmospheres.

OUR AUTUMNAL BEAUTIES.—National pride finds many unequalled beauties in America, but it is a little curious that its forests should display much more vivid colors in their autumn foliage than the same trees exhibit in European countries having a similar climate. Yet reliable observation assures us that such is the case. One of Bierstadt's gorgeous views of Rocky Mountain scenery is said to have been actually rejected by the Paris Salon on the ground that such tints were impossible in nature, the picture being accepted only when the American consul certified to the correctness of the coloring.

UNDEVELOPED SIGHT.—Notwithstanding the color beauty of the textile fabrics, dyes and pottery made in India, Mr. Allan Cunningham, a resident of that country for twenty-three years, asserts that there are very few persons among India's 250,000,000 inhabitants who possess a well-developed sense of color. The eye-sight of the uneducated people is, in fact, poor in every way, and they find it difficult to thread a needle, or even to distinguish between the top and bottom of a picture. The inability to make out the objects in a picture is the most surprising defect, a certain "picture-education," seeming to be necessary to develop a "picture-sense."

NATURE'S AGRICULTURISTS.—Professor Henry Drummond remarks that there can be no succession of crops without the most thorough agriculture, and that where man is not doing this work nature employs other agents. Darwin has shown how the soil of England is tilled by earthworms to the extent of having ten tons of dry earth per acre annually transferred from below to the service, by passing through their bodies and being deposited as their casts. But in the hard-baked soil of tropical countries the worms are unable to operate, and other agencies are demanded, an effective one being, Prof. Drummond finds, the termite or "white ant." This creature lives upon dead vegetable matter, and its tunnelings, like the action of the earthworms, constantly bring fresh layers of soil to the surface. Unlike the earthworms, however, it is very destructive to man's works, and in spite of its subsoil, plowing is rather a dreaded foe than a valued friend.

Her affections center upon a doll, whose name—the longest that her tongue could frame at the time it was bestowed—is Elizabeth. For some misdemeanor of unusual gravity this young lady was sent to bed at an early hour, and in the woe attending the infliction of this punishment she forgot to take her the cherished Elizabeth to share her couch. Realizing her desolation, she summoned her mother by calls from the chamber: "Mamma, I want Elizabeth! Please bring Elizabeth up to me!" This mitigation of the penalty was denied, but the demand was repeated, each refusal being followed by a yet more petulant request, until finally there came a suggestion of the last resort of paternal discipline: "Nellie, I am afraid I shall have to come up and punish you." Quick came the response, punctuated with sobs: "Well, when you come up, please bring Elizabeth!"—*Boston Herald.*

NOTICES OF MEETINGS.

SPIRITUAL SERVICES at Metropolitan Temple, under the ministrations of the celebrated and eloquent spiritual lecturer, Mrs. E. L. Watson, Sunday, December 13th. Answers to questions at 11 a. m. Evening lecture at 7:30. The Children's Progressive Lyceum at 12:30 p. m. A cordial invitation to attend is extended to all.

CONFERENCE AND TEST SEANCE every Wednesday evening at Grand Pacific Hall, 1049 Market street, between Sixth and Seventh. Free to all.

PROGRESSIVE SPIRITUALISTS.—The "Progressive Spiritualists" meet in Washington Hall, No. 35 Eddy street, every Sunday afternoon at 1 o'clock p. m. All subjects relating to human welfare and Spiritual unfoldment treated in open conference. All are invited.

N. B.—The Free Spiritual Library in charge of this Society is open to all persons on Sundays from 1 to 4 o'clock p. m. Contributions of books and money solicited.

DO SPIRITS OF DEAD MEN AND WOMEN Return to Mortals?

MRS. E. R. HERBERT.

A Spirit Medium, gives sittings daily from 12 to 4 p. m. (Sunday excepted), at No. 412 Twelfth Street, Oakland, Cal. Conference meetings Sunday evening; Developing Circles, Tuesday evenings. Public are invited. nois

To Friends of the Golden Gate.

For the purpose of placing the GOLDEN GATE upon a basis that shall inspire public confidence in its stability, and also for the purpose of extending the field of its usefulness, a number of prominent and influential Spiritualists have organized themselves into a Joint Stock Company known as the "Golden Gate Printing and Publishing Company," with a capital stock of \$15,000, divided into 3,000 shares of \$5 each. The corporation is invested with power to carry on a general printing and publishing business; to buy and sell, hold and inherit real estate; to receive, hold and dispose of bequests; to deal in books and periodicals; in short, the foundation is laid for the future of a large publishing, printing and book-dealing business.

It is agreed that each share of the capital stock of said Company subscribed for shall entitle the holder to an annual dividend of ten per cent, payable in subscription to the paper. That is, the holder of five shares, or \$25 of stock, shall be entitled to a copy of the paper free, so long as the corporation exists, together with all the profits and advantages which the ownership of said stock may bring. (The paper at \$2.50 per annum—the lowest price at which it can be afforded—being equivalent to ten per cent of \$25.) For any less number than five shares a pro rata reduction will be allowed on subscription to the paper. Thus, the holder of but one share will receive a perpetual reduction of fifty cents on his annual subscription. That is, he will be entitled to the paper for \$2 per annum. The holder of two shares will pay but \$1.50; of three shares, \$1; four shares, 50 cents, and of five shares, nothing.

By this arrangement every share-holder will receive, as we have before stated, what is equivalent to a perpetual annual dividend of ten per cent. The subscriber for twenty shares of the stock, or \$100, would be entitled to four copies of the paper. He could, if he chose, dispose of three of these copies among his acquaintances, at the regular subscription rate of \$2.50 for each per annum, and thereby realize what would be equivalent to a cash dividend of seven and one-half per cent on his investment, and have his own paper free in addition.

This plan of incorporation can not fail to commend itself to every Spiritualist who has the welfare of the cause at heart.

As no more stock will be sold than will be necessary for the needs of the business—which will not be likely to exceed, in any event, over fifty per cent of the nominal capital—and as the paper will be conducted on the most economical principles, there will be no probability of, or necessity for, future assessments. The sale of the reserved stock would be ample to meet any contingency that might possibly arise. But, with careful management, there will be no necessity to draw upon this reserve. On the other hand, from the present outlook and the encouragement the paper is receiving, we confidently believe that the time is not far distant when the business will pay a fair cash dividend upon the stock, in addition to that already provided for.

This is no vagary of an inexperienced journalist, but the firm conviction of one who has had a quarter of a century of successful experience in journalistic management. You can order the stock by mail just the same as in person, and will receive therewith a guaranty of free subscription.

While the paper is now placed beyond the possibility of failure, still its future usefulness will depend, in a large measure, upon the liberality of its patronage. All Spiritualists who can afford it should not only take the paper but also secure some of its stock, which will be a safe and profitable investment.

The Board of Trustees named in the articles of incorporation (which have been duly filed) consists of the following gentlemen: Amos Adams, M. B. Dodge, R. A. Robinson, Dr., Robert Brown and J. J. Owen.

ADVERTISEMENTS.

THE

DODGE ROCK BREAKER

CHALLENGES THE WORLD

To produce as good and cheap a machine. Rock Breaker and Cornish Rolls combined in one machine. Pulverizers, to graduate ores, for roasting, chloridizing, leaching and concentrating.

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M. B. DODGE,

143 Fremont St., San Francisco.

Mrs. Beste's Protest.

[The Boston "Herald," in which paper first appeared a detailed account of the exposure of Mrs. Beste, a portion of which was copied into the GOLDEN GATE comes out now with a protest from Mrs. Beste, which we give below:]

To the Editor of the Herald:—My visit to Hartford was to fulfill an engagement made with Mrs. James McManus some months previously. It is unnecessary for me to mention the contents of the many letters sent me by those parties urging my visit. I had no desire to see the place, and I went simply to fulfill the engagement.

The Herald, giving the statement of Mrs. McManus, says: "She invited Mrs. Beste to Hartford, believing that most of the manifestations were fraudulent. She (Mrs. McManus) also states that a place was secured for Mrs. Beste at the residence of Mrs. House on Trumbull street, and that Mrs. McManus then joined with the other ladies in arranging for what she calls the *expose*. Mrs. House, with Miss Sadie Williams, and Mrs. Wisley, who reside with her, were in the plot, and watched the woman carefully during the daytime. They saw enough, as they thought, in her strange behavior to convince them that, while she was a good actress, she was, at the same time, a consummate fraud. 'Several seances,' says Mrs. McManus, 'were held without interference. At the second seance, two ladies criticised the spirit voices, and the medium immediately closed the seance.' (It was near 11 o'clock and time to close.) 'The ladies promptly joined Mrs. McManus' (so reads the Herald) 'in her project, and the *expose* was arranged for last night.'

I will state, as correctly as possible, the particulars of an almost fatal tragedy. On the occasion referred to, I entered the rooms prepared for me. I do not remember feeling timid or uneasy. I was perfectly negative. The so-called sheeting was a narrow strip of cheese-cloth covering a fine copper wire, to be used instead of taking hold of hands, as is customary in seances. The joining of hands is sometimes very unpleasant to the sitters; so I made use of the covered wire, to avoid the contact of hands; the muslin was to protect the delicate fingers of my sitters from contact with the wire. It seems to me that any one with a grain of common sense could not attribute protection to the medium as a reason for this fragile arrangement. The room was crowded; the sitters were arranged in three rows, Mrs. House at one end of the circle and her sister, Mrs. Wisley, at the other. This was the front row; Mrs. House attended to the seating of her friends. I paid no attention to the "kitchen door," though I knew it was closed to keep the heat from us, the warm place being reserved (I suppose) for the two stalwart men secreted there. After arranging everything, as on previous evenings, Mrs. House collected the money for the seats. I can not tell how much, for I never received it. After seating myself in the cabinet I soon went under control, as I always do. I have no idea as to the time I so continued. I was aroused by a great, horrible din. It seemed to me I was in the arms of great giants. I heard the words "Jail!" "Jail!" "Fraud!" "fraud!" "Where do you get the voices?" "How do you make them?" Then I seemed to be sinking, down, down, with great and horrible heads bending over me. I next remember that some one placed a tumbler of liquor to my lips, and said: "Drink! drink! quick!" I drained it, then I seemed to revive, but the tumult began again; then I felt myself sinking down, down, everything was growing dark, and more liquid was given to me. I can not tell what transpired after this until I was in the depot.

I now say to the Spiritualists of America and elsewhere that I am a medium, as most of you have heard, for independent voices, both for singing and speaking; that in the past, before this phase came, I gave seances in gas light, accounts of which have been, from time to time, given by those who understood what they were writing about. I am entirely unconscious while controlled, and know nothing of what takes place during these sittings. I have no voice (as friends of years' standing can testify), except for singing some very simple air. I am not what a sensible person would call a musician. I am not a linguist, "except under spirit control."

I know nothing of the "Boston mediums," except that I hear that their powers are perfectly marvellous; and I would in no way, were it in my power (and it is not), injure them, or the work carried on in ways so strange and incomprehensible to mortals by powers unseen, and likely to remain unknown until in the great hereafter the mysteries of life shall be revealed. I have only to ask: First, that all Spiritualists and others who have had experience in Spiritual laws as to the mode in which the phenomena are produced shall notice the mode adopted by my accusers to bring about the result they so much craved.

I am innocent of any fraud in intent, or of any action on my part with intent to deceive. And in my now normal condition, I disavow every word that is stated, in what is said to be my sworn statement as published in the Boston Herald, and other journals, and I declare the signature appended thereto not to be the signature that I would have made if in full possession of my faculties. Therefore, I make this renewed protest, and trust to many friends, and guardian spirits, to undo the machination of the enemies, who so

shamefully abused my trust in them, and in the hospitality of the city of Hartford as extended to me through the party who beguiled me there.

M. EUGENIE BESTE,

1601 North Fifteenth street, Philadelphia, Pa., Nov. 22, 1885.
To this document Mrs. Beste appends a certificate signed by twenty names, whose addresses, she states, can be obtained by writing to "Col. S. P. Kase, 1601 North Fifteenth street, Philadelphia."

The certificate is as follows:

We, the undersigned, hereby certify that, at the request of the spirit controls of Mrs. "M. Eugenie Beste," we held a teste seance at No. 1601 North Fifteenth street, Philadelphia, Nov. 1, 1885. In order to make perfect test conditions, a curtain was arranged in the corner of the sitting room, the walls being perfectly blank and solid, after which the medium, Mrs. Beste, requested the ladies of the seance to examine her clothing, for which purpose they proceeded to the adjoining room and made a most careful and thorough examination of her clothing. The committee reported that there was nothing concealed or unusual about her person whereby she could simulate spirit forms illuminated or otherwise. Mrs. Beste was then escorted to the curtain, behind which she passed. After a few moments forms began to appear, in their own light, and some thirty-three or thirty-four forms appeared, all of whom gave their names and were recognized by their friends in the seance. And we take pleasure in testifying to the genuineness of the medium and the wonderful manifestations that occurred, as well as the independent voices, which sang in the highest and lowest tones, a variety of songs. To all of which we most cheerfully testify.

[If Mrs. Beste was entirely unconscious of any deception practiced by herself at the seance mentioned, and if she is the honest woman she claims to be, will she please explain why she was invested, when captured, with the luminous robe—the gauzy trappings of a juggler.—Ed. G. G.]

What Dishes to Use.

[Philadelphia Times.]

It is only within a few years that very much attention has been paid to the kind of dishes that poor people use upon their tables. The rich were expected to have exquisite glass and china, but the manufacturers either did not know how or did not care to provide for the tables of the poor. Nowadays, however, things have changed. The great china stores are crowded with cheap ware of all descriptions, much of it coarse and ugly, it is true, but, besides that, a great deal which is pretty. The price of this is so low that there is no excuse for everybody's not having a prettily appointed table.

It is also true that many who are amply able to provide cut glass and Royal Dresden china, are using the cheaper and almost equally pretty dishes which are now so abundant.

"It is so harrowing to the feelings," said one wealthy house-keeper, recently, "to have dishes that one really loves broken through the carelessness of a maid! I always used to say that the thinnest of glass and the most transparent of china only should grace my table, but I am over that now. I have had three beautiful dinner sets spoiled since I began house-keeping and my newest ones I use only once or twice a week. I have bought some cheap ones which are really almost as pretty as my very costly ones, and I feel easier now when I hear them rattling in the kitchen."

A young bride in moderate circumstances, but who has received a great deal of beautiful glass and china among her wedding gifts, started out with a similar determination "to use it every day and get the good of it."

This was all very well so long as she did her own "cup-washing," which she was able to do for several months, but then hired hands performed the dainty service in anything but a dainty manner, and as this cherished pitcher and that exquisite fruit-bowl yielded to the impetuosity of the slippery-handed monarch of the kitchen, the young mistress relented. Her fine dishes were put away only to be brought out on special occasions, and pretty but inexpensive ones replace them on the daily table.

All of this goes to show that while it is many times extravagant and inexpedient to eat one's breakfast from the costly ware which fastidious taste might prefer, it is yet entirely feasible to get pretty dishes at a moderate cost. Because, forsooth, one must be economical, one need not eat from ugly delf, or drink from flaw-specked, inch-thick glasses. Fortunately, it is still fashionable to decorate the table with odd pieces, and to any one with artistic instincts or training, the picking up of such bits of form and color as will harmonize well with each other and with the tints of the dining-room is a very pleasant work. At any rate, there is no need in these days for any one to eat from homely, clumsy dishes.

A young married woman in the upper part of the city was very much worried during the storm one afternoon last week. Her husband had just bought a cow and put it in the barn. As soon as it commenced to thunder, the lady rushed wildly to the kitchen and cried to her cook: "Run, Mary, and shut that stable door; if that cow hears that thunder it will turn her milk sour."

A Moral Purpose.

[Christian Register.]

There are large numbers of people who go through life without any definite purpose. They seem to be simply the victims of circumstance. They are battered about here and there by contending forces. Yet the mastery of circumstances—such, for instance, as the possession of wealth, health and favorable situations, under refining, social, and intellectual influence—does by no means insure a purposeful life. Very frequently, it is the man who has the most money, the most leisure, and the most opportunities, who displays the least degree of serious purpose in living out his life. If the privations of want, the straitened exigencies of a narrow opportunity in life, forbid men to execute purposes which they would gladly form, the temptations of abundant leisure and the enervations of luxury furnish their own allurements and barriers.

People do not always distinguish between the things which they vaguely dreamed of and those which they really desire. Those floating fancies in the brain are not incarnated, those brilliant castles in the air are not built on the solid earth, because men have really not decided to embody or to build them. If there are many who go through life without any definite purpose, there are others who go through it with purposes of which they are not wholly conscious. The intense, hard-working business man, who cuts off social pleasure and intellectual advantage which are easily within his grasp, to devote himself wholly to the opportunities of trade, does not always see that his desire for wealth is shaping the course of his life to the exclusion of other and larger claims. The society woman, who seems to flit about as aimlessly as a butterfly, is stimulated by rivalries and excitements which feed a craving for social and personal recognition. Perhaps she has set before herself the ambition to lead in society, and is pursuing it with an irrepressible ardor. And so men and women are driven or attracted by the desire of gain, the craving for power, the thirst for fame, or the intellectual hunger for knowledge.

And this we present as no gross indictment of the life choices which men and women make. Multifarious choices in life spring not only from the wealth of human desires, but from the abundance of the objects which may gratify them. Life, to be large and abundant, must utilize its varied opportunities for development. Yet nothing is more certain than that men and women need to learn how to choose, need to learn the true value of the things which they seek. An essential in all thrift is that children should be taught to save, but it is quite as important that they should learn how to spend.

There are scores and hundreds of wasted lives, because men and women have not learned how to expend their own energies in a way to secure their own development. Their lives are thrown away. They toil for things which do not pay for the getting; they expend power wastefully.

There is nothing which will give greater unity or consequences to one's life than to have running through it a constant and high moral purpose—a purpose to study out and accept moral distinctions, a purpose to fulfill that moral law in 'one's life and to help others to fulfill it in theirs. The history of the noblest and most successful lives is a perpetual illustration of this truth. Fortunately, the conditions and laws of human life are so adjusted that moral distinctions cannot be wholly ignored. Men who set out in life heedless of them are brought face to face sooner or later with moral penalties. They learn that moral distinctions are as real as anything in the universe. Fortunately, also, a moral idea is something which every one, whatever his circumstances, may personally cherish and persistently pursue. The limitations which one meets here may vary, but they are never such as to thwart his life. No life which is a moral success can be a failure in a universe in which moral realities have the permanence of God.

Mission of Spiritualism.

[Extract from a discourse on the "Mistakes and Mission of Modern Spiritualism," delivered by Mrs. Addie L. Ballou in Melbourne, Australia, Oct. 11th, 1885:]

The mission of Spiritualism has been great. It has not only given us proof of the existence and identity of humanity in the other world, but it has done more, probably, to crush out bigotry, superstition and credulism, as taught by the churches, than anything else ever did in the same length of time of its existence on the earth. Its mission has been high, but it is not all yet fulfilled. It never will attain its highest perfection until Spiritualists become more spiritualized, and organized, and work in concert and in effort together for the generalization of a spiritual platform, a spiritual work, and a spiritual faith, just as they, on the other side, co-operate and work together in patience, in harmony, in good will, fraternizing not only with each other, but with us in every good purpose we undertake. Its mission has been to show us our own individual manhood and womanhood, to give us independent thought, to give us purity of purpose, to rob that fiery place of its temperature, and, most of all, perhaps, in the immediate now, to remove from aching hearts and brains all their terror of death. It has brought its

own lesson with it; has shown us that death is but a sleep, but the kindly frost that cracks the shell and gives the kernel room to germinate; that life is immortal, eternal, perpetual; it has taught us that there is everlasting progression, that nothing stands still, in the world of spirits, on earth, or in the spheres; that we must go on and on, climbing forever, or degrading ourselves down into a lower condition. It has taken from us that morbid dread of death, and made us more generous to those who suffer, made us firmer to the right, given consolation and comfort to the bereaved; taken by the hand the widow, and the orphan, and the sorrowing, and pointed to the star of hope in the horizon of our future, has given us confidence to live—to live, to do or die, just according to the exigency of the hour. If it has had no mission but one—that of taking away the fear of death, and the wrongful idea that heaven is made up of only a few choice ones, selected because of their dogmatic adherence to creeds; if it has only dispelled the erroneous conception of a hell where the most intelligent—if unconfessed—of human souls should be subjected to eternal damnation, if it has done no more than relieve humanity from this dire prospect, nothing more than to take from the weeping mother that dread which she must have when her child goes out of her arms and her sight, that uncertainty, that fear of the cold, black destroyer, death; if it has planted hope in her breast, and shown her, rising from that mound whereon her tears have lately fallen, the white pinions of her fledgeling angel, and restored her faith, and given her something to walk on the heights for, something to live longer for; if it has made happier one wretched human soul; if it has gone into the prison cell and spoken to the criminal there words that bade him hope that when he shall make his exit beyond those walls, he may become a better man; if it has lifted some poor unfortunate woman from the depth of her despair, and brought her to a more virtuous walk in life, and given her an incentive to do right—then it has filled the angel mission for which it was intended. And the angels, with the open books of their better knowledge, with the white hands of their tenderness, with the loving eyes of their abiding patience, are with us to-night, and will be with us to-morrow. Let us so live, and labor, pursuing patiently the vocations which duty calls us to, persevere in self-culture, in justice to all, in fraternity, and loving kindness one to the other; just as we would that the angels should do by us, let us do by those in our midst to-night; they shall bless us, and lead us onward, and by and by, when our day shall close, they will fold around us the loving arms of their angelhood, and bear us to the world which is ours by inheritance, into which we dimly look to-night, with loving, hungry, hopeful eyes.

The highest chimney yet built in the world has just been completed at the Mechernich Lead Works in Germany. The whole height of the structure is approximately 440 feet, eleven feet of which is underground. The subterranean portion is of block stone, thirty-seven feet square in plan, all the rest is of brick. The plinth, or lower part of the chimney above ground, is thirty-four feet square, so that the height of the shaft is nearly thirteen times the lower diameter. For about thirty-four feet the chimney continues square, then becomes octagonal in plan for a little distance, and finally changes to a circular form, retaining this shape to the top. The exterior diameter of the shaft at the top is about 11½ feet. The flue is 11½ feet in diameter at the bottom, and ten feet at the top. Until the completion of this chimney that of the St. Rollox Chemical Works near Glasgow, which is 434 feet high, had the reputation of being the tallest in the world.

A rich man in Davenport hired a man to dig out a cistern, agreeing to pay \$12 for the job. After it was done the rich man seized the laborer's tools and locked them up, alleging that the cistern leaked. It was really a ruse to make the working-man take less pay. The latter dissembled his rage and induced the rich man to descend into the cistern to examine it. No sooner had he done so than the laborer drew up the ladder and stood guard over the cistern with a club, vowing that the other should not come up until he had settled the bill. The imprisoned one yelled "Murder!" and "Fire!" and a crowd of his neighbors gathered, but when they learned the trouble no one would interfere, and they let him stay until he liquidated.—*Peoria Journal*.

If we can rely on the abstracts which have been given the public of the papal decrees soon to be sent to the Catholic clergy, the sale and use of intoxicating liquor will be forbidden at all entertainments held under the auspices of the Roman Catholic Church, and refusal at all times to deal in intoxicating liquors will be made obligatory on the part of Catholics. If the Catholic Church takes this decided ground on the temperance question, its moral influence will be greatly augmented.—*The Index*.

San Diego society of natural history will petition to Congress for a deed to San Miguel mountain, in view of erecting an observatory on its summit, sometime in the future.

Law Notes.

A Cambridge young man has been fined for assaulting a lady with a sunbeam reflected from a mirror held in his hands.

A New Hampshire court has lately decided that a physician's horse and buggy are "tools," and as such a exempt from seizure for debt when they are necessary to enable him to practice his profession with reasonable success.

Where there is no knowledge on the part of the vendor of goods of their defective quality, although no opportunity of inspecting them is given the vendee, the sale itself raises no implied warranty of quality or even of merchantability on which the vendee can sue if the goods prove worthless.—*Pensylvania Supreme Court*.

FARMING ON SHARES.—FENCES.—A novel case has recently been decided by the Vermont Supreme Court, in which it is held that it is the duty of a "Farm tenant at the halves" to make necessary repairs to the fences, and an action cannot be maintained against the landlord by an adjoining land owner, whose colt escaped through an insufficient division fence and strayed on a railroad track and was injured, although the fence was in the same condition when the tenant took possession. The Court said:

"Without any contract in the lease from the defendant to Filio respecting the maintenance of fences, we understand that the law, in the case of the ordinary letting of a farm, at the halves, is that the tenant assumes the duty of making all needed current repairs. In *Powley vs. Walker*, 5 T. R., 373, it was held that the mere relation of landlord and tenant of a farm was a sufficient consideration for the tenant's promise to manage the farm in a husbandlike manner. In the case of buildings a tenant by the year is bound to keep them wind and water-tight in the absence of any agreement to repair. A farm leased by the year cannot be carried on under the rules of good husbandry unless division fences are kept in repair to prevent trespasses upon the land. By force, then, of the implied duty of the tenant, growing out of his occupancy of the land, to keep the fence in question in repair, the fault complained of was his, and not the defendant's. But a landlord is liable for a nuisance which was on the premises when leased."

Undying Love.

During the last year of the war, and after one of the last great battles, the chaplain of one of the Massachusetts regiments was engaged in rendering the last services to the dying, when he came across a young lieutenant lying by the road side, and evidently desperately wounded. The dying man would not allow aid to be sent for, he knew it was hopeless, and would rather die without further suffering. He had no friends nor kin, but when the chaplain still persisted in asking if there were no one to whom he wished to send farewell, he at last hesitatingly replied: "Yes, there is one—Miss Clara Louise Kellogg, the prima donna, she does not know me, nor have I ever met or seen her off the stage. But she is the one—the only woman that I ever loved. I saw her in opera repeatedly when I was last in Boston, and the effect she produced on me was instantaneous and ineffaceable. And I should die happier did I know that she would one day learn that I had once existed, and that I loved her." A few brief lines were penciled by the failing hand on the leaf of the chaplain's note book, a single dark curl was severed from the locks already growing damp with the dew of death, a word or two of thanks were faintly spoken; and then the dim eyes closed, and the brief romance and the young soldier had ended together. In due course of time the letter and lock of hair were placed in Miss Kellogg's hands, and if the spirit of the sender, at the moment of receiving them, was hovering near, he had at least the joy of knowing that, though unknown to his fair lady-love, he had not died unwept.

Frederick the Great was always very fond of disputation; but, not infrequently, he brought a debate to a close by the striking argument of collaring his antagonist and kicking his shins. One day, when he was even more disposed for an argument, he asked one of his suite why he did not venture to give his opinion on some question. It is impossible, your Majesty, to express an opinion before a sovereign who has such strong convictions, and who wears such very thick boots," was the reply.

BILLINGS AND A BOSTON GIRL.—Josh Billings was impatient of the airs and graces of the Boston shop girls. "I went with him into a store on Washington street one day," says a writer, "and he asked one of the maidens if she was the attendant who had sold him a handkerchief the day before?"

"I am the saleslady who served you," responded the reduced Empress in fringed hair and ringed fingers, who presided at the counter.

"Well," said Josh, "I will take a dozen more; and as I wish to get them to my washerlady at once I will get you to send them to my carriage around the corner. My coach gentleman can not get to the door just now in consequence of the cart of the ash gentleman blocking the way."

Kindness begets kindness, the world over.

A Brief Sermon on Cranks.

What would we do were it not for the cranks? How slowly the tired old world would move, did not the cranks keep it rushing along! Columbus was a crank on the subject of American discovery and circumnavigation, and at last he met the fate of most cranks, was thrown into prison and died in poverty and disgrace. Greatly venerated now! Oh, yes, Telemachus, we usually esteem a crank most profoundly after we starve him to death. Harvey was a crank on the subject of the circulation of the blood; Galileo was an astronomical crank; Fulton was a crank on the subject of steam navigation; Morse was a telegraph crank. All the old abolitionists were cranks. The Pilgrim Fathers were cranks; John Bunyan was a crank; any man who doesn't think as you do, my son, is a crank. And by and by the crank you despise will have his name in every man's mouth, and a half completed monument to his memory crumbling down in a dozen cities, while nobody outside of your native village will know that you ever lived. Deal gently with the crank, my boy. Of course, some cranks are crankier than others, but do you be very slow to sneer at a man because he knows only one thing and you can't understand him. A crank, Telemachus, is a thing that turns something, it makes the wheels go round, it insures progress. True, it turns the same wheel all the time, and it can't do anything else, but that's what keeps the ship going ahead. The thing that goes in for variety, versatility, that changes its position many times a day, that is no crank; that is a weather vane, my son. What? You nevertheless thank heaven you are not a crank? Don't do that, my son. May be you couldn't be a crank, if you would. Heaven is not very particular when it wants a weather vane; almost any man will do for that. But when it wants a crank, my boy, it looks about very carefully for the best man in the community. Before you thank heaven that you are not a crank, examine yourself carefully, and see what is the great deficiency that debar you from such an election.—*Hawkeye.*

J—, an Evansville sportsman, has a fine water spaniel, a high-priced dog, and an excellent retriever (so Jim said). Jim had never seen him retrieve, but the man he bought him from said he was the finest on earth at that branch of business.

The other day Jim and a lot of friends went duck-shooting, and came to a pond too deep to wade.

"What will we do, Jim, if we kill any here?" said one of the party. "We can't wade out and get 'em."

"Get 'em," said Jim. "You just watch Bob get 'em. He'll swim out and get 'em so quick it'll make your head swim."

Soon a duck came along. "Bang!" went Jim's gun, and down came the duck away out in the middle of the pond.

At the words, "Fetch him," Bob made a lunge into the water, and swam gallantly out to the duck. "Ah," said Jim, "there's a dog for you. Just look at him. Now he's got him. Bring him in, Bob. Here, Bob—here!—here!—here! H—! What's he doing now?" And then of all the swearing ever heard, Jim tried to take the lead, for, swimming slowly to the other side of the pond, Bob quietly dug a hole by the side of a log, and buried the duck.

This is a true story and we'll swear to it.—*Evansville Argus*

Mother—"I am afraid Mr. Crisscross is not serious in his attentions." Daughter—"He is awfully bashful, you know. But he is offering himself piecemeal; last night he wanted me to take his arm."

SCENE AT THE SPRINGFIELD MEETING.

Maud—"Don't they look nice going 'round in a circle—so graceful!"

Papa—"Ugh! they'll look very graceful just now if there's a spill. In my young days we had no such whirling nonsense."

Maud—"What did you do, papa, when you were a young man?"

Papa (gruffly)—"If we couldn't afford a horse we were content to walk."

Maud—"Oh, but a 'walking meet' would be a very tame affair—such a sameness about the individuals. Now bi's take much wider range, and enable you to see so many nice—nice—"

Papa—"So many nice what, Maud?"

Maud (with emphasis)—"Bi's, of course, papah?—*The Seaside.*

VERY DEVOTIONAL.—They stood beneath the summer skies and watched the twinkling stars in ceaseless brilliant twink. It was a night to bring the angels from the blue that they might lay their gentle hands upon the evening air, and, touching every heartstring, fill the world with harmony.

"And this is love," she said, looking into his face.

"And love is religion," he continued, stooping to kiss the pretty pinkness of her cheek.

"What religion?" she asked naively. "Presbyterian, or Methodist, or Baptist, or Episcopalian?"

"None of these, angel mine," he whispered, folding her to his throbbing heart; "none of these; it is You-an'-I-tarian." Devotional exercises were continued until a late hour.

A "young man from the country," entered one of the large variety stores in this city a few days ago and wandered around looking upon everything with admiring eyes. The variety of goods and the rich coloring fairly bewildered him. He passed from department to department, his wonder increasing more and more, and at last he said to himself, but loud enough to be overheard by the people in this vicinity:

"There ain't nothing under the sun that they don't keep here."

Just then a baby carried by some mother on a shopping tour set up a loud yell in a distant part of the store. The rustic's eyes opened to their widest extent and he added:

"And I'll be gol durned if they don't sell babies here too!"

—*Boston Courier.*

To Friends of the Golden Gate.

For the purpose of placing the GOLDEN GATE upon a basis that shall inspire public confidence in its stability, and also for the purpose of extending the field of its usefulness, a number of prominent and influential Spiritualists have organized themselves into a Joint Stock Company known as the "Golden Gate Printing and Publishing Company," with a capital stock of \$15,000, divided into 3,000 shares of \$5 each. The corporation is invested with power to carry on a general printing and publishing business; to buy and sell, hold and inherit real estate; to receive, hold and dispose of bequests; to deal in books and periodicals; in short, the foundation is laid for the future of a large publishing, printing and book-dealing business.

It is agreed that each share of the capital stock of said Company subscribed for shall entitle the holder to an annual dividend of ten per cent, payable in subscription to the paper. That is, the holder of five shares, or \$25 of stock, shall be entitled to a copy of the paper free, so long as the corporation exists, together with all the profits and advantages which the ownership of said stock may bring. (The paper at \$2.50 per annum—the lowest price at which it can be afforded—being equivalent to ten per cent of \$25.) For any less number than five shares a pro rata reduction will be allowed on subscription to the paper. Thus, the holder of but one share will receive a perpetual reduction of fifty cents on his annual subscription. That is, he will be entitled to the paper for \$2 per annum. The holder of two shares will pay but \$1.50; of three shares, \$1; four shares, 50 cents; and of five shares, nothing.

By this arrangement every share-holder will receive, as we have before stated, what is equivalent to a perpetual annual dividend of ten per cent. The subscriber for twenty shares of the stock, or \$100, would be entitled to four copies of the paper. He could, if he chose, dispose of three of these copies among his acquaintances, at the regular subscription rate of \$2.50 for each per annum, and thereby realize what would be equivalent to a cash dividend of seven and one-half per cent on his investment, and have his own paper free in addition.

This plan of incorporation can not fail to commend itself to every Spiritualist who has the welfare of the cause at heart.

As no more stock will be sold than will be necessary for the needs of the business—which will not be likely to exceed, in any event, over fifty per cent of the nominal capital—and as the paper will be conducted on the most economical principles, there will be no probability of, or necessity for, future assessments. The sale of the reserved stock would be ample to meet any contingency that might possibly arise. But, with careful management, there will be no necessity to draw upon this reserve. On the other hand, from the present outlook and the encouragement the paper is receiving, we confidently believe that the time is not far distant when the business will pay a fair cash dividend upon the stock, in addition to that already provided for.

This is no vagary of an inexperienced journalist, but the firm conviction of one who has had a quarter of a century of successful experience in journalistic management. You can order the stock by mail just the same as in person, and will receive therewith a guaranty of free subscription.

While the paper is now placed beyond the possibility of failure, still its future usefulness will depend, in a large measure, upon the liberality of its patronage. All Spiritualists who can afford it should not only take the paper but also secure some of its stock, which will be a safe and profitable investment.

The Board of Trustees named in the articles of incorporation (which have been duly filed) consists of the following gentlemen: Amos Adams, M. B. Dodge, R. A. Robinson, Dr. Robert Brown and J. I. Owen.

If there be patience in the home, and habitual tenderness, and faithfulness to life's first duties, these traits will be likely to live again in the children. Perhaps there was something in the home-life of his boyhood—in his father and mother, which blossomed in Charles Lamb's rare chivalrous devotion to father and mother and sister. That little household—with the infirm parents, and the frail sister, stitching away to help support the family, till that terrible malady seized her, to awaken only deeper devotion in her brother; and "Elia" himself, only he was not "Elia" then, but a poor clerk, struggling on, with mirthfulness, for others, and pathetic jokes over his own burdens—was one of the rarest and richest of homes, and its very poverty revealed its wealth. Those words of his to Coleridge, "Let no man think himself released from the kind charities of relationship, for these shall bring him peace at the last," were suitable alike for the one to write and for the other to heed.—*Oliver E. Dana, in Good Housekeeping.*

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I stood alone, the creeds to which
My soul had always clung gave way,
And round me surged a sea of doubt
Whose restless waves I could not stay.

Life lost its meaning, and the grave
Seemed unto me the end of all.
Goodness was nothing and from heaven
I feared that God himself must fall.

Friends turned from me, and counselors
Upon my doubts could only frown.
Was it the glare of hell I caught,
Or light from heaven cast down?

I could not tell, but soon I saw
Old landmarks rise in that dark sea.
If heaven must pass like some burnt scroll,
This earth, at least, was left to me.

If all religious truth was dead,
Yet moral truth untouched might live;
If there should be no other life,
I'd have the best that this could give.

"Better," I said, "is truth than lies,
Better the generous than the mean,
Better the brave than coward act,
Better the chaste than the unclean."

My feet upon this rock I stayed,
And slowly sank the waves of doubt;
With fear and trembling, thus it was
I wrought my own salvation out.

Creeds grew to me but empty husks.
On which I could not feed my soul,
While moral and religious truth
Blended in one harmonious whole.

New faith in human nature rose
From the broad, open sea of thought,
As statues in the marble hid
Are by the stroke of genius wrought.

'Twas always there,—this glorious faith,—
But cramped and hidden from my sight,
Till, stroke by stroke, doubt set it free,
And suffering gave my soul new light.

—MARY BAYARD CLARKE IN THE "INDEX."

The Fault of the Age.

The fault of the age is the mad endeavor
To leap to heights that were made to climb;
By a burst of strength or a thought that is clever
We plan to outwit and forestall Time.

We scorn to wait for the thing worth having;
We want high noon at the day's dim dawn;
We find no pleasure in toiling and saving,
As our fathers did in the good times gone.

We force our roses before their season
To bloom and blossom that we may wear;
And then we wonder and ask the reason
Why perfect buds are so few and rare.

We crave the gain but despise the getting;
Wealth we want, not as reward, but dower;
And the time that's wasted in useless fretting
Would fell a forest or build a tower.

To covet a prize, yet shrink from the winning;
To thirst for glory, yet fear the fight—
Why, what can it lead to at last but sinning,
To mental languor and moral blight?

Better the old slow way of striving
Counting small gains when the year is done
Than to use our forces all in contriving,
In grasping for pleasures we have not won.

—ELLA WHEELER.

Somebody's Mother.

The woman was old, and ragged and gray,
And bent with the chill of a winter's day;
The streets were white with a recent snow,
And the woman's feet with age were slow.

At the crowded crossing she waited long,
Jostled aside by the careless throng
Of human beings who passed her by,
Unheeding the glance of her anxious eye.

Down the street with laughter and shout,
Glad in the freedom of "school let out,"
Came happy boys like a flock of sheep,
Hailing the snow piled white and deep.

Past the woman, so white and gray,
Hastened the children on their way.
None offered a helping hand to her,
So weak and timid, afraid to stir,
Lest the carriage wheels or the horses' feet
Should trample her down in the slippery street.

At last, come out of the merry troop
The gayest boy of all the group:
He paused beside her and whispered low,
"I'll help you across if you wish to go!"

Her aged hand on his strong young arm
She placed, and so, without hurt or harm,
He guided the trembling feet along,
Proud that his own were firm and strong;

Then back again to his friends he went,
His young heart happy and well content.

"She's somebody's mother, boys, you know,
For all she's aged and poor and slow;
And some one some time may lend a hand,
To help my mother—you understand?"

If ever one's poor, and old and gray,
And her own dear boy is far away.

"Somebody's mother" bowed low her head
In her home that night, and the prayer she said
Was: "God be kind to that noble boy,
Who is somebody's son and pride and joy."

Faint was the voice, and worn and weak,
But heaven lists when his chosen speak;
Angels caught the faltering words,
And "somebody's mother's" prayer was heard.

In Futuro.

It seems to me the bud of expectation
Has not yet swollen to the perfect flower
That with its wondrous fragrant exhalation
The world of faith will dower.

The lamps we light are but the stars of promise,
The faintest reflex of a distant sun
That wakes an eager salutation from us
"Till nobler lights are won.

The past was but the preface to the story
In which the romance of our lives is wrought;
The deeds that win imperishable glory
Live scarcely in our thought.

What'er we do falls short of our intending;
The structure lacks the beauty we design;
And tortured angels, to their home ascending,
Depart, and leave no sign.

By all the doubts and trials that so vex us,
By all the falls and failures that annoy,
By all the strange delusions that perplex us,
And yield no fruit of joy,

We know that unto mortals is not given
The strength or knowledge that is yet in store
For us, ere yet we walk the streets of heaven,
And dream of heaven no more.

The heart of earth has secrets yet withholden,
That wait the dawning of some future day,
When angel hands from sepulchre so golden
Shall roll the stone away.

Man hath not touched the zenith of creation;
The godlike thought that filled Jehovah's mind
Has had in him but feeble revelation.
Uncertain, undefined.

The days wherein Time reaches its fruition,
With moments weighed with no vain regret,
Those days in which the soul has sweet provision,
Draw nigh, but are not yet.

—NEW YORK BEACON LIGHT.

Man as an Angel.

[From a lecture by J. Burns, O. S. T., delivered at Pen-
dleton, England, Sept. 13, 1885.]

We are told that Angel means messenger. It is particularly such a messenger as is the bearer of spiritual glad tidings. Your lecturers and mediums and teachers, who come amongst you from time to time, fulfill an angelic function. Through them, as instruments, there are intromitted into your sphere, the light and influence of higher spheres, that is, if your visitors are capable of performing such a service; but your "angel" may be a fallen one, and dose you with an excess of self-conceit, presumption, and egotism, and, if so, you will all be spiritually the worse for the process. Your spiritual progress is largely nullified, and your building broken down, by the labors of those whose plane is lower than the level to which you have attained, and whose self-seeking and underhand motives crumble and evaporate all spiritual solidity in your midst, in the supreme effort they make to look after their own interests. From such the cause of Spiritualism—all causes—has suffered much.

As a messenger, an angel is not necessarily a traveler over an expanse of space or territory. He rather bridges the gulf that exists between one spiritual state and another. Have you seen the loathsome product of sin, the victim of wrong, the child of ignorance, misdirection and hereditary debasement, sunk in sorrow, suffering, filth and rags, the spiritual destitution and moral degradation being even more appalling than the physical condition? Have you ever attempted to stoop down to the lowly plane of such a wounded and deserted one, to infuse into the mirk and lethal atmosphere the light and health of your own superior state, proving thereby a healer of the soul—a saviour, a mender of the broken body—a true physician? If you have done so—bettered the object of your solicitations, and remained untainted by contact yourself—then you know what it is to be an angel. You have, in spirit, traversed the void that existed between your own spiritual state, and that of the one to whom you ministered.

Thus there are—thank the All-Father!—angelic men and women, aye, and dear little children. Were it not for this power to intersperse and to elevate, what a terribly hopeless world this would be! and so would all other worlds. It is by the elder children ministering to the needs of the smaller ones, that the Divine Parents of all keep the great family of immortal creatures in a state of progress and eternal betterment.

And so there are, also, angelic spirits—many of them. It is a labor all souls must pass through in their eternal career of unfoldment. We become too far advanced for our present state, and yet not sufficiently unfolded for a higher one, and so we perform the office of an intermediary, our task being to assist those that are a grade lower than we are ourselves. Toil away at often repulsive tasks, and when we have redeemed to our own level those that aroused the sympathies of our soul, then we may mount a step higher.

This ever-progressive work of the angels may be seen in the Spiritual phenomena. The most humble and simple physical manifestations are extended to some who may require them. That seeker for light—even if it be but the shadow cast by the divine ray from beyond an object more earthly—having learnt the object lesson of its early task, has higher duties and privileges placed before it as its advancement may demand and render operative for good. So the angels can really do no more for us than we are capable of profiting by. Some dear good souls repine that they learn so little in their spiritual researches,—they fancy the subject is awfully barren, bald and profitless; and they complain that the spirits can do so little for them. But the seed bag is not to blame for a scanty crop! Is it not the soil, culture and climate that oftentimes swallow the good seed without return, prevent its growing in the best possible manner, or stunt it before the period of fruitage arrives? As we are, and as we become, so are the angels to us, in all things and in all ways. Blame them not, but look into the constitution of that mentality, of which you are often the proud possessor.

As a distinct order of beings, "angels" are superior to "spirits." Benevolent spirits are termed "angels" by their friends in the flesh, out of compliment. It may take even the best of mankind ages to become perfect spirits, and fit to enter on the true angelic course. To master all the requirements connected with the spiritual spheres of the planet, is a gigantic task, no doubt involving much that is peculiar to the higher states in its progress. Of these things the mind of man on earth can have no actual experiences, and his views must be of the most vague and inadequate kind. We may therefore leave the matter without fear of falling short of our duty, which fault might more likely arise from saying too much than too little.

The idea that presents itself of angelhood, is of a kind similar to that of man as a physical being: it is an intermediate state. Man on earth is a connecting link between the animal and the spirit. The instincts of the animal are more perfect in their kind than the observation and reason of man; and these instincts are again reproduced in a higher form in the intuitions of the spirit, which manifest themselves frequently and reliably in spiritual minds still in the flesh. The animal state is one

of Soul, the human state is one of *Ego*. The spiritual state is another plane of creation, and is therefore a Soul state, as marking a distinct realm of the Infinite. In the Angel the *Ego*, or volition, takes another flight; and hence the angel is specially characterized for will-power, ability to perform, and to pass from one state to another. As in the case of mankind, we may expect the angel to embrace all classes of development, from that which is "evil" and "low" to that which is "good" and "high."

The highest angels may be regarded as Celestial Angels, in contradistinction to the lower, which are rather Angelic Spirits. But the deific sphere, as we shall see, is also angelic in character, so that angelhood covers all those intermediate degrees of transition from state to state. There are messengers from the greater heavens to those of the earth proper, and millions of loving laborers for humanity may have been progressing for untold ages in various portions of the universe, but at length have found their way into our heavens on works of beneficence and enlightenment to the lowly ones on an insignificant and crude planet.

Angelic ministry opens the mind to the most glorious themes of contemplation. It exhibits love in operation. There is an incessant desire on the part of the soul to urge on the *Ego* to higher missions and holier motives. This is so, because all are portions of the Infinite, in whom exists the perfection of all things.

Revelation has always taught of those who left more pleasant abodes, that they might self-sacrificingly minister to the crying needs of earth's dark and sorrowful ones. Thus it must ever be. When any abode of bliss becomes more than a necessary means of development, it is then a sensual luxury, and to "enjoy" which, for mere pleasure, would be hell itself. The joy of the angel is in activity, whereby those in need of upliftment may be reached, and led to participate in that blessedness which has proved so salutary to their predecessors and present helpers.

And this is the prime lesson of Spiritualism. All that we find good for ourselves, we must diligently minister to others, in prudence and with due discrimination. We can sow seed, but every soul must grow for himself. We can not thrust the results of our experience upon others: we must not attempt to satisfy them as to the facts of spirit-communion, nor any form of knowledge. Each one must produce that satisfaction for himself, by external activities and interior growth. We have erred in Spiritualism, by trying to do too much for others: we have taken it upon us to force conviction on unwilling minds. Our task is far different from this. All we can do is to exhibit to the observation of our fellows the facts as we have experienced them, the phenomena as we see them, the teachings as we have received them, and irradiate on all such elevating influences as we ourselves possess. By these means we stimulate the desire to know, we indicate modes of attaining knowledge, we enlarge the minds of our hearers, we stir up the inner aspirations.

That is just what our angel helpers do for us. Why don't the spirits do this, that and the other thing for us? is the cry of those who are ignorant of spiritual laws. The spirits can do nothing for us but help us, if we are ready and willing to be helped. They allow us to wander far and wide in our hapless plight till we are ready to receive instruction. They see us priding ourselves in our self-sufficiency, making numberless blunders, by which alone we can be thoroughly convinced that we desire to be set right. They are not in such a hurry as short-sighted mortals are: they know how long the road is, for they have traveled it. They can judge of the impediments, which naught but time and experience can overcome, because they see our state, and are aware of the numberless films that obscure the light, which alone can direct us aright, when we are fully prepared to receive it.

The late Emory Storrs used to tell of an incident which, he said, occurred in front of a hotel in Chicago. An English lord stood picking his teeth in an inconspicuous place beside a stone pillar. A man approached him stealthily and delivered a prodigious stage kick which, while it did not hurt the lord, filled him with more astonishment than he had ever felt before. Then the assailant rushed forward to the lord and, with profound apologies and expressions of contrition and enquiries as to my lord's condition of body and mind, explained that a mistake had been made. The valiant joker had supposed he was stealing unawares upon his dearest friend. "Ah! yes," said the Englishman quietly, "but tell me, is your friend fond of that sort of thing?"—*Ex.*

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33 East 17th St. N. Y.

R. BROWN, M. D., PHYSICIAN, SURGEON AND Electrician; office, 846 Mission street, San Francisco; a wonderful magnetic healer, and will diagnose disease without any explanation from patients; diseases of women a specialty; rheumatism positively cured; all rectal diseases cured, such as hemorrhoids, fistula in ano, fish-bone, polypus recti, stricture, etc., which is the cause of consumption and decline, depletion of the nerve forces, etc.; electric treatment given; cancers cured without cutting; guarantees to cure all cases he undertakes; medicines can be sent to the country, with instructions how to use them, after diagnosis is given; consultation free; office hours: a. m. to 4 p. m., and 6 to 8 p. m. DR. R. BROWN & CO. are also sole agents for DR. BERLIN'S HYDRA-UTERINE SUPPORTERS for the State of California. These Supporters are doing wonders in curing displacement and ulceration of the womb. All ladies afflicted should call on the Doctor and have a talk with him, and if you can be cured he will soon effect that cure. Agents



TIME SCHEDULE.

Passenger trains will leave and arrive at Passenger Depot (Townsend St., bet. Third and Fourth), San Francisco:

LEAVE S. F.	Commencing Oct. 15, 1885.	ARRIVE S. F.
7.40 a. m.	San Mateo, Redwood and...	6.25 a. m.
8.30 a. m.	Menlo Park...	6.10 a. m.
9.30 a. m.	San Jose, Los Gatos and...	6.02 a. m.
10.30 a. m.	San Jose, Los Gatos and...	5.55 a. m.
11.30 a. m.	San Jose, Los Gatos and...	5.48 a. m.
12.30 p. m.	San Jose, Los Gatos and...	5.41 a. m.
1.30 p. m.	San Jose, Los Gatos and...	5.34 a. m.
2.30 p. m.	San Jose, Los Gatos and...	5.27 a. m.
3.30 p. m.	San Jose, Los Gatos and...	5.20 a. m.
4.30 p. m.	San Jose, Los Gatos and...	5.13 a. m.
5.30 p. m.	San Jose, Los Gatos and...	5.06 a. m.
6.30 p. m.	San Jose, Los Gatos and...	4.59 a. m.
7.30 p. m.	San Jose, Los Gatos and...	4.52 a. m.
8.30 p. m.	San Jose, Los Gatos and...	4.45 a. m.
9.30 p. m.	San Jose, Los Gatos and...	4.38 a. m.
10.30 p. m.	San Jose, Los Gatos and...	4.31 a. m.
11.30 p. m.	San Jose, Los Gatos and...	4.24 a. m.
12.30 a. m.	San Jose, Los Gatos and...	4.17 a. m.
1.30 a. m.	San Jose, Los Gatos and...	4.10 a. m.
2.30 a. m.	San Jose, Los Gatos and...	4.03 a. m.
3.30 a. m.	San Jose, Los Gatos and...	3.56 a. m.
4.30 a. m.	San Jose, Los Gatos and...	3.49 a. m.
5.30 a. m.	San Jose, Los Gatos and...	3.42 a. m.
6.30 a. m.	San Jose, Los Gatos and...	3.35 a. m.
7.30 a. m.	San Jose, Los Gatos and...	3.28 a. m.
8.30 a. m.	San Jose, Los Gatos and...	3.21 a. m.
9.30 a. m.	San Jose, Los Gatos and...	3.14 a. m.
10.30 a. m.	San Jose, Los Gatos and...	3.07 a. m.
11.30 a. m.	San Jose, Los Gatos and...	3.00 a. m.
12.30 a. m.	San Jose, Los Gatos and...	2.53 a. m.
1.30 a. m.	San Jose, Los Gatos and...	2.46 a. m.
2.30 a. m.	San Jose, Los Gatos and...	2.39 a. m.
3.30 a. m.	San Jose, Los Gatos and...	2.32 a. m.
4.30 a. m.	San Jose, Los Gatos and...	2.25 a. m.
5.30 a. m.	San Jose, Los Gatos and...	2.18 a. m.
6.30 a. m.	San Jose, Los Gatos and...	2.11 a. m.
7.30 a. m.	San Jose, Los Gatos and...	2.04 a. m.
8.30 a. m.	San Jose, Los Gatos and...	1.57 a. m.
9.30 a. m.	San Jose, Los Gatos and...	1.50 a. m.
10.30 a. m.	San Jose, Los Gatos and...	1.43 a. m.
11.30 a. m.	San Jose, Los Gatos and...	1.36 a. m.
12.30 a. m.	San Jose, Los Gatos and...	1.29 a. m.
1.30 a. m.	San Jose, Los Gatos and...	1.22 a. m.
2.30 a. m.	San Jose, Los Gatos and...	1.15 a. m.
3.30 a. m.	San Jose, Los Gatos and...	1.08 a. m.
4.30 a. m.	San Jose, Los Gatos and...	1.01 a. m.
5.30 a. m.	San Jose, Los Gatos and...	9.54 a. m.
6.30 a. m.	San Jose, Los Gatos and...	9.47 a. m.
7.30 a. m.	San Jose, Los Gatos and...	9.40 a. m.
8.30 a. m.	San Jose, Los Gatos and...	9.33 a. m.
9.30 a. m.	San Jose, Los Gatos and...	9.26 a. m.
10.30 a. m.	San Jose, Los Gatos and...	9.19 a. m.
11.30 a. m.	San Jose, Los Gatos and...	9.12 a. m.
12.30 a. m.	San Jose, Los Gatos and...	9.05 a. m.
1.30 a. m.	San Jose, Los Gatos and...	8.98 a. m.
2.30 a. m.	San Jose, Los Gatos and...	8.91 a. m.
3.30 a. m.	San Jose, Los Gatos and...	8.84 a. m.
4.30 a. m.	San Jose, Los Gatos and...	8.77 a. m.
5.30 a. m.	San Jose, Los Gatos and...	8.70 a. m.
6.30 a. m.	San Jose, Los Gatos and...	8.63 a. m.
7.30 a. m.	San Jose, Los Gatos and...	8.56 a. m.
8.30 a. m.	San Jose, Los Gatos and...	8.49 a. m.
9.30 a. m.	San Jose, Los Gatos and...	8.42 a. m.
10.30 a. m.	San Jose, Los Gatos and...	8.35 a. m.
11.30 a. m.	San Jose, Los Gatos and...	8.28 a. m.
12.30 a. m.	San Jose, Los Gatos and...	8.21 a. m.
1.30 a. m.	San Jose, Los Gatos and...	8.14 a. m.
2.30 a. m.	San Jose, Los Gatos and...	8.07 a. m.
3.30 a. m.	San Jose, Los Gatos and...	8.00 a. m.
4.30 a. m.	San Jose, Los Gatos and...	7.53 a. m.
5.30 a. m.	San Jose, Los Gatos and...	7.46 a. m.
6.30 a. m.	San Jose, Los Gatos and...	7.39 a. m.
7.30 a. m.	San Jose, Los Gatos and...	7.32 a. m.
8.30 a. m.	San Jose, Los Gatos and...	7.25 a. m.
9.30 a. m.	San Jose, Los Gatos and...	7.18 a. m.
10.30 a. m.	San Jose, Los Gatos and...	7.11 a. m.
11.30 a. m.	San Jose, Los Gatos and...	7.04 a. m.
12.30 a. m.	San Jose, Los Gatos and...	6.57 a. m.
1.30 a. m.	San Jose, Los Gatos and...	6.50 a. m.
2.30 a. m.	San Jose, Los Gatos and...	6.43 a. m.
3.30 a. m.	San Jose, Los Gatos and...	6.36 a. m.
4.30 a. m.	San Jose, Los Gatos and...	6.29 a. m.
5.30 a. m.	San Jose, Los Gatos and...	6.22 a. m.
6.30 a. m.	San Jose, Los Gatos and...	6.15 a. m.
7.30 a. m.	San Jose, Los Gatos and...	6.08 a. m.
8.30 a. m.	San Jose, Los Gatos and...	6.01 a. m.
9.30 a. m.	San Jose, Los Gatos and...	5.54 a. m.
10.30 a. m.	San Jose, Los Gatos and...	5.47 a. m.
11.30 a. m.	San Jose, Los Gatos and...	5.40 a. m.
12.30 a. m.	San Jose, Los Gatos and...	5.33 a. m.
1.30 a. m.	San Jose, Los Gatos and...	5.26 a. m.
2.30 a. m.	San Jose, Los Gatos and...	5.19 a. m.
3.30 a. m.	San Jose, Los Gatos and...	5.12 a. m.
4.30 a. m.	San Jose, Los Gatos and...	5.05 a. m.
5.30 a. m.	San Jose, Los Gatos and...	4.98 a. m.
6.30 a. m.	San Jose, Los Gatos and...	4.91 a. m.
7.30 a. m.	San Jose, Los Gatos and...	4.84 a. m.
8.30 a. m.	San Jose, Los Gatos and...	4.77 a. m.
9.30 a. m.	San Jose, Los Gatos and...	4.70 a. m.
10.30 a. m.	San Jose, Los Gatos and...	4.63 a. m.
11.30 a. m.	San Jose, Los Gatos and...	4.56 a. m.
12.30 a. m.	San Jose, Los Gatos and...	4.49 a. m.
1.30 a. m.	San Jose, Los Gatos and...	4.42 a. m.
2.30 a. m.	San Jose, Los Gatos and...	4.35 a. m.
3.30 a. m.	San Jose, Los Gatos and...	4.28 a. m.
4.30 a. m.	San Jose, Los Gatos and...	4.21 a. m.
5.30 a. m.	San Jose, Los Gatos and...	4.14 a. m.
6.30 a. m.	San Jose, Los Gatos and...	4.07 a. m.
7.30 a. m.	San Jose, Los Gatos and...	4.00 a. m.
8.30 a. m.	San Jose, Los Gatos and...	3.53 a. m.
9.30 a. m.	San Jose, Los Gatos and...	3.46 a. m.
10.30 a. m.	San Jose, Los Gatos and...	3.39 a. m.
11.30 a. m.	San Jose, Los Gatos and...	3.32 a. m.